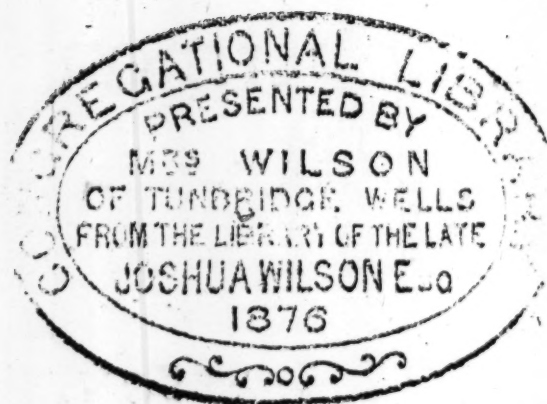


John Needham
THE
BEATITUDES:
OR,
A DISCOURSE
Upon part of
CHRISTS
Famous Sermon
ON THE
MOUNT.

By THOMAS WATSON,
Minister of the Word at *Stephens Wat-*
brook in the City of *London*.

Μακάριον ἡ εὐσέβεια πρὸς πάντα, καὶ θαυμαστὸν
ἐφ' ὅσον εἶπεν. Menand.

London, Printed for *Ralph Smith* at the sign of
the Bible under the Piazza of the *Royal*
Exchange in *Cornhill*.
1671.



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TO

The Right Honourable

JOHN

EARL of CLARE,

AND

His Vertuous and Pious Consort,

ELIZABETH

Countess of Clare.

Right Honourable,



HE many civilities and
favours, received from
your Honours, have
laid no small Obliga-
tions

The Epistle Dedicatory.

tions upon me ; and I knew not wherein I might better testify my gratitude to you both, than by presenting you with something of this kinde, as a specimen of that solemn respect and service which I owe to you.

My Lord, The soul being a blossom of Eternity, what should so preponderate, and bear sway with us as those things which help to raise the soul to its full ἀκμή of happiness, and set it off in its orient splendor ! Blood may enoble, learning may adorn, but Religion puts the Garland of salvation upon a man. In this consists true Wisdom. *Ὁ χερίμα εἰδὼς σοφῶ —*

My Lord, The study of this subject which I here offer to your view, will with the blessing of God much expedite and help forward the true progress of Religion. For the Author of this Sermon on the Mount,

The Epistle Dedicatory.

Mount, behold, a greater than *Solomon* is here ; Christ himself is the Preacher ; as his lips did ever drop like an hony-comb , so most eminently , in these *Divine Aphorisms*. The duties here enjoined are weighty ; the rewards annexed, glorious. Here we may see a Christian clothed in his white Linnen of *purity*, and scarlet-robe of *Blessedness*. Here we may see grace and glory meeting together , and *kissing each other*. Let no man ever think to get heaven , who doth not ascend this *Jacobs Ladder*. * Would he * *Gratia divina necessario requiritur ad beatitudinem consequendam. Aquin.*
be rich, he must be *poor in spirit* ; would he enjoy happiness, he must espouse holiness ; *My Lord*, I could not be so exact as I desired in discussing this subject , having much other work lying on my hands ; but I know, such is your noble candour, that you will rather cover than censure what you see amiss. I will not

The Epistle Dedicatory.

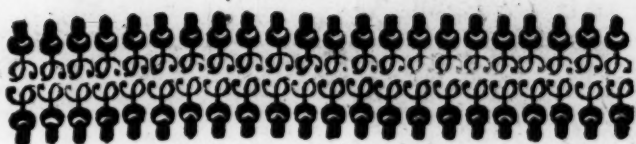
not farther Preface it, but craving
your Lordships patrociny, and fa-
vourable acceptance of these impo-
lite labours of mine, I shall conti-
nue an earnest Oratour at the throne
of Grace, for the distillation of all
heavenly benedictions upon you,
and your nobly descended Family,
and remain

Your Lordships humble

Servant in Christ,

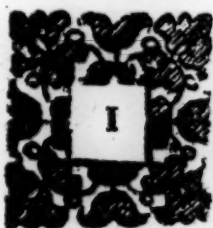
From my study at
Steph. Walbrook.
July 6. 1660.

THOMAS WATSON.



T O
The Reader.

Christian Reader,



Here present thee with a Subject full of Sweet Variety: This Sermon of Christ on the Mount, is a piece of Spiritual Needle-work, wrought about with divers Colours, here is both Utile, & Dulce. In this portion of Holy Scripture, thou hast a Breviary of Religion; the Bible Epitomized. Here is a Garden of Delight, set with Curious Knoss, where thou mayest pluck those Flowers which will deck the Hidden man of thy heart. Here is the Golden Key which will open the Gate of Paradise: Here is the Conduit of the Gospel, running Wine to cherish such as are Poor in spirit, and Pure in heart: Here is the Rich Cabinet, wherein the Pearl of Blessedness is lock'd up: Here is the Golden Pot,

To the Reader.

in which is that Manna which will feed and
refocillate the Soul unto ever lasting life. In
a word, here is a way [hauked out to the Ho-
ly of Holies. Reader, how happy were it if
while others take up their time and thoughts
about Secular things, which Perish in the
using, thou couldest minde Eternity, and be
guided by this Scripture-clue, which leads
thee to the Beatifical Vision*. If after
God hath set life before thee, thou shalt in-
dulge thy sensual appetite, and still Court
thy lusts, how inexcusable will be thy neg-
lect, and how unexpressible thy misery? The
Lord grant that while thou hast an opportu-
nity, and the wind serves thee, thou mayest
not lye idle at Anchor, and when it is too late,
begin to hoise up Sails for Heaven. Oh now
Christian, let thy Loins be girt, and thy
Lamps burning, that when the Lord Jesus,
thy blessed Bridegroom shall Knock, thou
mayest be ready to go in with him to the Mar-
riage-supper, which shall be the Prayer of him
who is

* Hec patens
monum miseris
asylum. Boetius
de Consol.

Thine in all true affection,

and devotion,

THO : WATSON.

THE
BEATITUDES,

Or a Discourse upon

Christs Sermon

On the MOUNT.

Matth. 5. 1, 2.

And seeing the multitudes, he went up into a mountain : and when he was set, his Disciples came unto him.

And he opened his mouth, and taught them.

CHAP. I.

The Introduction into the ensuing Discourse.



HE blessed Evangelist Saint Matthew, the Penman of this Sacred History was at first by profession a *Publican* or gatherer of Toll^{*}; and Christ having called him from the Custom-house, made

** Publicani and vectigalarii. Cal. Rhod. Antiq.*

him a gatherer of souls. This holy man in the first Chapter sets down Christs birth and Genealogy; in the second his dignity; a Star ushers in the Wisemen to him, and as a King he is presented with Gold and Frankincense and Myrrhe, ver. 9. 11. In the third Chapter the Evangelist

B

records

records his *Baptism*; in the fourth his *temptations*; in the fifth his *preaching*; which Chapter is like a rich *mine*, every vein hath some gold in it. There are four things in this Chapter which offer themselves to our view,

1. The Preacher.
2. The Pulpit.
3. The Occasion.
4. The Sermon.

1. The Preacher.
cr.

1. The Preacher. *Jesus Christ*. The best of Preachers.

He went up. *He*, in whom there was a combination of vertues, a constellation of beauties; He whose lips were not only *sweet* as the hony-comb, but did *drop* as the hony-comb; his words an Oracle, his works a Miracle, his life a Pattern, his death a Sacrifice, *He went up into a mountain and taught*. *Jesus Christ* was every way enabled and qualified for the work of the Ministry.

1. Christ was an *intelligent* Preacher. He had *the Spirit without measure*, John 3. 34. and knew how to speak a word *in due season*, when to humble, when to comfort. We cannot know all the faces of our hearers, Christ knew the *hearts* of his hearers. He understood what Doctrine would best suit with them; as the husbandman can tell what sort of grain is proper for such a soyle.

2. Christ was a *powerful* Preacher, *He spoke with authority*, Math. 7. 29. He could set mens sins before them, and show them their very hearts, John 4. 29. *Come see a man which told me all things which ever I did*. That is the best Glass not which is most richly set with Pearl, but which shows the truest face; Christ was a Preacher to the

con-

Christ the best of Preachers.

conscience, He breathed as much *zeal* as *eloquence*; he often touched upon the heart-strings. What is said of *Luther*, is more truly applicable to Christ, He spake as if he had been within a man. He could drive the wedge of his Doctrine in the most knotty piece; He was able with his two edged sword to pierce an heart of stone. *Never man spake like this man*, John 7. 46.

3. Christ was a *successful* Preacher; He had the Art of converting souls. John 10. 40. *Many believed on him*; yea, persons of rank and quality, John 12 42. *Among the chief Rulers many believed*. He who had *Grace poured into his lips*, Psalm 45. 2. could pour grace into his hearers hearts; He had the *Key of David* in his hand, and when he pleaded did open the hearts of men, and make way both for himself and his Doctrine to enter. If he did blow the Trumpet his very enemies would come under his Banner, upon his Summons none durst but surrender.

4. Christ was a *lawful* Preacher; as He had his *unction* from his Father, so his *Mission*, John 8. 18. *The Father that sent me* bears witness of me. Christ (in whom were all perfections concentrated, yet,) would be solemnly sealed, and inaugurated into his Ministerial as well as Mediatory Office; if Jesus Christ would not enter upon the work of the Ministry without a Commission, how absurdly impudent are they who without any warrant dare invade this holy Function! There must be a lawful admission of men into the Ministry *.

Heb. 5. 4. *No man taketh this honour to himself, but he that is called of God, as was Aaron.* Our Lord Christ *clefi ad elee pub-* as he gave *Apostles & Prophets* which were extraordinary Ministers, so *Pastors & Teachers* which were *lice concionari* initiated and made in an ordinary way, Eph. 4. 11. *nisi rite vocatus.* Austin.

Jesus Christ a lawful Preacher.

and He will have a Ministry perpetuated, *Matth. 28. 20. Go ye into all the world, and preach the Gospel to every creature.* Sure, there is as much need of Ordination now, as in Christs time, and the time of the Apostles, there being then extraordinary gifts in the Church which are now ceased.

Object. 1. But why should not the Ministry lye in common? *Hath the Lord spok'n only by Moses?* Num. 12. 2. Why should not one preach as well as another?

Answ. Because God (who is the God of order) hath made the work of the Ministry a select distinct Office, from any other. As in the body natural the members have a distinct office, the eye is to see, the hand to work; you may as well say, why should not the hand see as well as the eye? because God hath made the distinction. He hath put the vivify faculty into the one, and not the other. So here, God hath made a distinction between the work of the Ministry and other work.

Quest. Where is this distinction?

Answ. 1. We find in Scripture a distinction between Pastor and People, *1 Pet. 5. 2. The Elders. (or Ministers) I exhort, Feed the flock of God which is among you.* If any one may preach, by the same rule all may, and then what will become of the Apostles distinction? Where will the flock of God be if all be Pastors?

2. God hath cut out the Minister his work, which is proper for him, and doth not belong to any other. *1 Tim. 4. 13. Give attendance to reading, to exhortation, to doctrine, give thy self wholly to them; or as it is in the Greek, ἐν τῶ τοῖς ἰδί, be thou wholly in them.* This charge is peculiar to the Minister, and doth not concern any other. It

is not spoken to the Tradesman that he should give himself wholly to Doctrine and Exhortation, no, let him look to his shop; it is not spoken to the ploughman that he should give himself wholly to preaching, no, let him give himself to his plough. It is the Ministers charge; the Apostle speaks to *Timothy*, and in him, to the rest who had the hands of the Presbytery laid on them; and *2 Tim. 2. 15.* *Study to shew thy self approved, a workman that needeth not to be ashamed, οὐδωτομῆνται τὸ λόγον, rightly dividing the word of truth.* This is spoken peculiarly to the Minister. Every one that can read the Word aright, cannot divide the Word aright. So that the work of the Ministry doth not lye in common, it is a select, peculiar work. As none might touch the *Ark* but the Priests; none may touch this Temple-office but such as are called to it.

Objct. 2. But if a man hath gifts, is not this sufficient? I answer, no; as *grace* is not sufficient to make a Minister, so neither gifts. The Scripture puts a difference between gifting and sending, *Rom. 10. 15.* *How shall they preach unless they be sent?* If gifts were enough to constitute a Minister, the Apostle should have said, *How shall they preach unless they be gifted?* but he saith *Unless they be sent;* As in other callings gifts do not make a Magistrate; The Attorney that pleads at Bar may have as good gifts as the Judge that sits upon the Bench, but he must have a Commission before he sit as Judge. If it be thus in matters Civil, much more Ecclesiastical and Sacred; which are as *Bucer* saith, *Maximi momenti*, things of the highest importance. Those therefore that do usurp the Ministerial work without any special designation and appointment, do dis-

cover more *pride* than *zeal*. They act out of their sphere; and are guilty of *Thievery*; they steal upon a people: And as they come without a *Call*, so they stay without a *Blessing*. Jer. 23. 32. *I sent them not, והעיל לא—והעיל therefore they shall not profit this people at all.* And so much for the first, the Preacher.

2. The Pulpit.

2. The Pulpit where Christ preached: *Ἀνέβη εἰς τὸ ὄρεον, He went up into a Mountain.*

The Law was at first given *on the Mount*; and here Christ expounds it *on the Mount*. This Mount as is supposed by *Hierom* and others of the Learned, was *Mount Tabor*. It was a convenient place to speak in, being seated above the people, and in regard of the great confluence of hearers.

3. The occasi-

on 3. The occasion of Christs ascending the Mount; *ἰδὼν δὲ τὰς ὄχλους, seeing the multitude.*

The people thronged to hear Christ, and he would not dismiss the Congregation without a Sermon, but *seeing the multitude he went up*. Jesus Christ came from heaven as a Factor for souls, he lay legend here a while, preaching was his business; the people could not be so desirous to hear, as he was to preach; he who did compassionate faint bodies; *Mark. 15. 32.* did much more pity dead souls; it was his *meat and drink* to do his Fathers will, *John 4. 34.* And *seeing the multitude*, he goes up into the Mount and preacheth. This he did not only for the consolation of his hearers, but the imitation of his Ministers.

Doctr.

From whence observe: *Doctr.* That Christs Ministers according to Christs pattern must embrace every opportunity of doing good to souls; praying and preaching, and studying must be

our work **2 Tim. 4. 2.** *Preach the Word, be instant in season, out of season* *. Peter seeing the multitude, lets down the Net, and at one Draught catcheth three thousand souls : **Acts 2. 41.** How zealously industrious have Gods Champions been in former Ages, in fulfilling the work of their Ministry ; as we read of *Chrysostom, Austin, Basil the great, Cyprian, Bucer,* and others, who for the work of Christ were nigh unto death. The Reasons why the Ministers of Christ (according to his pattern) should be ambitiously desirous of all opportunities for soul-service, are

1. Their *Commission* : God hath intrusted them as Ambassadors : **2 Cor. 5. 20.** Now you know an Ambassador waits for a day of Audience, and as soon as a day is granted, he doth faithfully and impartially deliver the mind of his Prince : Thus Christs Ministers having a Commission delegated to them to negotiate for souls, should be glad when there is a day of Audience, that they may impart the mind and will of Christ to his people.

2. Their *Titles*. 1. Ministers are called Gods *Seeds men*. **1 Cor. 9. 11.** therefore they must upon all occasions be scattering the blessed seed of the Word : *The Sower must go forth and sow* ; yea, though the seed fall upon stones (as usually it doth) yet we must disseminate, and scatter the seed of the Word upon stony hearts, because *even of these stones God is able to raise up Children* to himself. 2. Ministers are called *Stars* ; therefore they must shine by Word and Doctrine in the Firmament of the Church. Thus our Lord Christ hath set them a pattern in the Text : *Seeing the multitude, he went up into the Mountain* ; here was a light set upon an hill ; the bright morning Star shining

Seeing the multitudes,

shining to all that were round about. Christ calls his Ministers, *Lux Mundi*, the light of the World, Matth. 5. 14. therefore they must be alwayes giving forth their lustre; their light must not go out till it be in the socket, or till violent death as an extinguisher put it out.

* Θεὸν ἔργον
καὶ θαυμάσιον
ψυχῆς. Macar.

3. Christs Ministers must *ansam arripere*, catch at all occasions of doing good to others, in regard of the *work* which they are about, and that is saving of souls; what a precious thing is a soul *? Christ takes as it were a pair of scales in his hands, and he puts the world in one scale, and the soul in the other, and the soul out-weighs: *Matth. 16. 26.* The soul is of a noble original, of a quick operation; 'tis a flower of eternity; *here* in the bud; *in heaven*, fully ripe and blown. The soul is one of the richest pieces of Embroidery that ever God made; the understanding bespangled with light; the will invested with liberty; the affections like Musical Instruments tuned with the finger of the Holy Ghost. The soul is Christs Partner, the Angels Familiar; now if the souls of men are of so noble an extract, and made capable of glory, oh how zealously industrious should Christs Ministers be to save these souls! if Christ did spend his blood for souls, well may we spend our sweat: It was *Austins* prayer that Christ might find him at his coming, *aut Precantem, aut Pradicantem*; either Praying, or Preaching: What a sad sight is it to see precious souls as so many Pearls and Diamonds cast into the dead Sea of Hell?

4. The Ministers of Christ *seeing the multitude*, must *ascend the Mount*, because there are so many *Emssaries* of Satan who lye at the catch to subvert souls: How doth the Old Serpent cast out
of

He went up into a Mountain.

of his mouth floods of water after *the woman to drown her*? Revel. 12. 15. What floods of Heresie have been poured out in City and Country, which have over-flown the banks, not only of Religion, but Civility. Ignatius calls Error, *the invention of the Devil*; and Bernard calls it, *dulce venenum*, a sweet poyson: Mens ears like Spunges have sucked in this poyson: Never were the Divels Commodities more vendible in England than now; a fine tongue can put off bad wares; the Jesuit can silver over his lyes, and drefs error in truths Coat; a weak brain is soon intoxicated, when flattery and subtilty meet with the simple, they easily become a prey: The Romish Whore enticeth many to drink down the poyson of her Idolatry and filthiness, because it is given *in a golden Cup*, Revel. 17. 4. If all who have *the plague of the head* should dye, it would much increase the Bill of Mortality; Now if there be so many Emissaries of Satan abroad, who labour to make Profelytes to the Church of Rome, how doth it concern them whom God hath put into the work of the Ministry, to bestir themselves, and lay hold on all opportunities, that by their spiritual antidotes they may *convert sinners from the error of their way and save their souls from death*! Jam. 5. ult. Ministers must not only be *Pastores*, but *Praliactres*; in one hand they must hold the bread of life, and *feed the Flock of God*; in the other hand, they must hold the Sword of the Spirit, and fight against those errors which carry damnation in their front.

5. The Ministers of Christ should wait for all opportunities of soul-service, because the Preaching of the Word hath so many *Remora's* that hinder the progress and success of it; never did *Pilot* meet

meet with so many *Euroclydons* and cross winds in a Voyage, as the spiritual *Pilots* of Gods Church do when they are transporting souls to heaven.

1. Some hearers have *bad memories*, Jam. 1. 25. Their memories are like leaking Vessels; all the precious wine of holy Doctrine that is poured in, runs out presently: Ministers cannot by study find a truth so fast as others can lose it; if the meat doth not stay in the stomach, it can never breed good blood; if a truth delivered doth not stay in the memory, we can never be as the Apostle saith, *Nourished up in the words of faith*, 1 Tim. 4. 6. How often doth the Devil, that *Fowl of the Air*, pick up the good seed that is sown *! If Thieves steal away peoples money, they tell every one, and make their complaint they have been Robbed; but there is a worse Thief they are not aware of! How many Sermons hath the Devil stollen from them! how many truths have they been robbed of, which might have been so many death-bed cordials! now if the Word preached slides so fast out of the memory, Ministers had need the oftner go up the preaching Mount, that at last some truth may abide, and be as a nail fastened by the *Masters of Assemblies*.

2. The Ears of many of our hearers are stop't with earth; I mean, the cares of the world, that the Word preached will not enter; according to that in the Parable, *Hearing they hear not*, Matth. 13. 13. We read of *Saul*, his eyes were open, yet *he saw no man*, Acts 9. 8. A strange Paradox! and is it not as strange that mens ears should be open, yet *in hearing hear not* *? They mind not what is said: Ezek. 33. 31. *They sit before thee as my people sitteth, but their heart goeth after their covetousness.*
Many

* *Verbum Dei,*
suffragante Di-
abolo memoria
excidit.

* *Fusus pecu-*
nie fusus ani-
me.

He went up into a Mountain.

Many sit and stare the Minister in the face, yet scarce know a word he saith; they are thinking of their wares and drugs, and are often casting up accounts in the Church. If a man be in a Mill, though you speak never so loud to him, he doth not hear you for the noise of the Mill. We preach to men about matters of salvation, but the Mill of worldly business makes such a noise, that they cannot hear; *in hearing they hear not*. It being thus, Ministers who are called *sons of thunder*, had need often ascend the Mount, and *lift up their voice like a Trumpet* *; that the deaf ear may be seringed and unstopped, and may hear *what the Spirit saith to the Churches*; Revel. 2. 7.

* Isa. 58.

3. Others, as they have earth in their ears, so they have a *stone* in their hearts. *Zach. 7. 12. They made their hearts as an Adamant stone, lest they should hear the Law*. The Ministers of Christ therefore must be frequently brandishing the Sword of the Spirit, and striking at mens sins, that if possible, they may at last pierce the heart of stone. When the earth is scorch'd with the Sun, it is so hard, and crusted together, that a showre of rain will not soften it; there must be showre after showre before it will be either moist or fertile; such an hardned piece is the heart of man naturally; it is so stiffned with the scorplings of lust, that there must be *Precept upon precept*, Isa. 28. 10. Our Doctrine must *distill as the dew, as the small rain on the tender herb, and the showres upon the grass*, Deut. 32. 2.

6. Christs Ministers according to the example of their Lord and Master, should take all occasions of doing good, not only in regard of Gods *Glory*, but their own *Comfort*. What triumph is it, and cause of gladness, when a Minister can say

Seeing the multitudes,

lay on his death-bed, *Lord, I have done the work which thou gavest me to do, I have been trading for souls!* When a Minister comes to the Mount of glory, the *heavenly Mount*, it will be a great comfort to him that he hath been so often upon the *preaching Mount*. Certainly if the Angels in heaven rejoyce at the conversion of a sinner, *Luk. 15.* how shall that Minister rejoyce in heaven over every soul that he hath been instrumental to convert? every convert gained, as it shall add a member to Christs body, so a jewel to a Ministers Crown. *Dan. 12. 3.* *They that are wise,* or as the Original carries it, *וְהַמְשִׁיכִים* *They that are Teachers shall shine* (not as Lamps or Tapers, but) *as Stars; sūgebunt sicut Stellæ; not as Planets, but fixed Stars in the firmament of glory for ever.*

And though *Israel be not gathered,* yet shall Gods Ministers *be glorious in the eyes of the Lord,* *Isa. 49. 5.* God will reward them, not according to their *success,* but their *diligence* *. When they are a *savour of death* to men, yet they are a *sweet savour* to God. In an Orchard, the Labourer that Fells a Tree; is rewarded as well as he that Plants a Tree; the Chyrurgeons Bill is paid though the Patient dye.

SECT. I.

Use 1. First, **L**ET me crave liberty to speak a word to the *Elisba's*, my Reverend and Honoured Brethren in the Ministry. You are engaged in a glorious service, God hath put great Renown upon you; he hath entrusted you with two the most precious jewels, his *TRUTHS*, and

He went up into a Mountain.

and the *SOULS* of his people; never was this honour confer'd upon any Angel to convert souls; What Princely Dignity can parallel this? The Pulpit is higher than the Throne; for a truly constituted Minister represents no less than God himself. 2. Cor. 5. 20. *As though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God.* Give me leave to say as the Apostle, Rom. 11. 13. *I mention my Office.* Whatever our Persons are, the Office is Sacred: The Ministry is the most honourable imployment in the World; Jesus Christ hath graced this calling by his entering into it; other men work in their Trade, Ministers work with God, 1 Cor. 3. 9. *Of you every one of you, we are labourers together with God.* Oh high honour! God and his Ministers have one and the same work, they both negotiate about souls: Let the sons of the Prophets wear this as their Crown and Diadem; but while I tell you of your *Dignity*, do not forget your *Duty*: Imitate this blessed pattern in the Text, *the Lord Jesus, who seeing the multitudes, he went up and taught.* He took all occasions of preaching; sometimes he taught in the *Temple*, Mark 14. 49. sometimes in a *Ship*, Mark 4. 1. and here upon the *Mount*; his lips were a Tree of life that fed many: How often did he neglect his food, that he might feast others with his Doctrine! Let all the Ministers of Christ tread in his steps; make Christ not only your *Saviour*, but your *Samplar*; suffer no opportunities to slip wherein you may be helpful to the souls of others; be not content to go to heaven your selves, but be as the *Primum Mobile*, which draws other orbs along with it; be such *Shining Lamps*, that you may light others to heaven with you: I will conclude
with

Seeing the multitudes,

with that of the Apostle, 1 Cor. 15. 58. *Therefore my Beloved Brethren, be ye stedfast, unmoveable, alwayes abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord.*

SECT. 2.

2. Secondly, **L**ET me turn my self to the *Flock of God*; If Ministers must take all opportunities to preach, you must take all opportunities to hear. If there were twice or thrice a week a certain sum of money to be distributed to all comers, then people would resort thither; now think thus with your selves, when the Word of God is preached, the bread of life is distributed, which is more precious *than thousands of gold and silver*, Psal. 119. 72. In the Word preached heaven and salvation is offered to you; in this Field the *Pearl of price* is hid: How should you *flock like Doves* to the windows of the Sanctuary! *Isa. 60. 8.* We read, the *gate of the Temple* was called *beautiful*; Acts 3. 2. The gate of Gods house is the beautiful gate; lye at *these posts of wisdoms doors*, Prov. 8. 34.

2. Not only hear the Word preached, but encourage those Ministers who do preach. 1. By liberal *maintaining* of them. Though I hope all who have Gods *Urim and Thummim* written upon them, can say as the Apostle, 2 Cor. 12. 14. *I seek not yours, but you*; yet that Scripture is still Canonical; 1 Cor. 9. 14. *So hath the Lord ordained, that they which preach the Gospel should live of the Gospel.* Are not labourers in a Vineyard maintained by their labours? saith *Peter Martyr*; And

And the Apostle puts the question ; *Who plants a Vineyard and eateth not the fruit of it ?* 1 Cor. 9. 7. Hypocrites love a cheap Religion ; they like a Gospel that will put them to no charges ; they are content so they may have golden bags ; to have wooden priests. How many by saving their purses have lost their souls ! *Julian* the Apostate robbed the Ministers, pretending conscience ; I need not tell you how vengeance pursued him. Is it not pity the fire on Gods Altar should go out for want of pouring on a little golden oyle ? *David* would not offer that to God which cost him nothing, 2 Sam. 24. 24.

2. Encourage Gods Ministers by your *fruitfulness* under their labours ; when Ministers are upon the *Mount*, let them not be upon the *Rocks*. What cost hath God laid out upon this City ! never I believe since the Apostles times was there a more learned, orthodox, powerful Ministry than now ; Gods Ministers are called *Stars*, Rev. 1. 20. In this City every morning a *Star* appears, besides the bright constellation on the Lords day ; Oh you that feed in the green pastures of Ordinances, be fat and fertile ; you that are planted in the Courts of God, *flourish in the Courts of God*, Psalm 92. 13. How sad will it be with a people that shall go laden to Hell with Gospel-blessings ! The best way to encourage your Ministers, is, to let them see the travel of their souls in your new birth. It is a great comfort when a Minister doth not only *see* souls, but *win* souls, Prov. 11. 30. *He that winneth souls is wise*. This is a Ministers glory, 1 Thes. 2. 19. *For what is our joy, or crown of rejoicing ? are not even ye ?* A successful Preacher wears two crowns, a *Crown of righteousness* in heaven, and a *Crown of rejoicing*

rejoycing here upon earth; Are not ye our Crown?

3.

* *Opus Angelici
bumeris for-
midandum.*
Erasm.

3. Encourage your Ministers by praying for them. Their work is great, it is a work will take up their head and heart, and all little enough; it is a work fitter for Angels * than men. *ὅς ἀρὸς ταῦτα τίς ικανός?* Who is sufficient for these things? 1 Cor. 2. 16. Oh pray for them: Christ indeed when he ascended the Mount, and was to preach, needed none of the peoples prayers for him; He had a sufficient stock by him, the Divine nature to supply him; but all his under-officers in the Ministry need prayer. If Saint Paul who abounded in the graces of the Spirit, and super-natural revelations, did beg prayer, 1 Thes. 5. 25. then surely other Ministers need prayer who pretend not to any such revelations. And pray for your Ministers,

1. That God will direct them what to preach, that he will cut out their work for them, *Jonah 3. 2. Go preach the preaching that I bid thee.* It is a great matter to preach suitable truths; these are acceptable words, *Eccles. 12. 10.*

* *Caedram
habet in celo
qui corda do-
cet in terra*
Austin.

2. Pray that God will go forth with their labours; for else they royle and catch nothing. Gods Spirit must fill the sails of our ministry *. It is not the hand that scatters the seed which makes it spring up, but the dewes and influences of heaven: So it is not our preaching, but the Divine influence of the Spirit that makes grace grow in mens hearts: We are but Pipes and Organs, it is Gods Spirit blowing in us that makes the Preaching of the Word by a Divine Enchantment allure souls to Christ. Ministers are but Stars to light you to Christ, the Spirit is the load-stone to draw you. All the good done by

our Ministry, is *per virtutem & efficaciam Domini* * *Bless.* Oh then pray for us, that God will make his work prosper in our hands ; this may be one Reason why the Word preached doth profit no more, because people pray no more ; perhaps you complain the Tool is dull, the Minister is dead and cold ; you should have whetted and sharpened him by your prayer ; if you would have the door of a blessing opened to you through our Ministry, you must unlock it by the key of prayer.



CHAP. II.

Shewing, that there is a Blessedness in Reversion.

Matth. 5. 3. *Blessed are the Poor in Spirit.*



Having done with the occasion, I come now Fourthly, to the Sermon it self ; *The Sermon.* *Blessed are the poor in Spirit.* Christ doth not begin his Sermon on the Mount, as the Law was delivered on the Mount, *Mandatis & Minis*, with commands and threatnings ; the Trumpet sounding, the Fire flaming, the Earth quaking, and the hearts of the *Israelites* too for fear ; but our Saviour (whose lips dropped as the honey-comb) begins *Promissis & Iilectamentis*, with Promises and Blessings : So sweet and ravishing was the Doctrine of this heavenly *Orpheus*, that like Musick, it was able to charm the most savage natures, yea,

to draw hearts of stone to him. To begin then with this first word, *Blessed*.

It there be any blessedness in knowledge, it must needs be in the knowledge of blessedness. For the Illustration of this, I shall lay down two Aphorisms or Conclusions.

1. That there is a blessedness in Reversion.
2. That the godly are in some sense already blessed :

1. That there is a blessedness in Reversion : The people of God meet with many knotty difficulties, and sinking discouragements in the way of Religion ; their march is not only *tedious*, but *dangerous*, and their hearts are ready to despond : It will not be amiss therefore to set the Crown of blessedness before them, to animate their courage, and to inflame their zeal. How many Scriptures bring this Olive-branch in their mouth, *the tidings of blessedness* to believers ! *Matth. 24. 46.* *Blessed is that servant whom his Lord when he cometh shall find so doing.* *Mat. 25. 34.* *Come ye blessed of my Father.* Blessedness is the perfection of a rational creature; it is the whet-stone of a Christians industry ; the height of his ambition ; the flower of his joy ; blessedness is the desire of all men. *Aquinas* calls it the *ultimus finis* ; this is the *White* every man aims to hit ; to this Center all the lines are drawn.

Quest. Wherein doth blessedness consist ?

Ans. Millions of men mistake both the *nature* of blessedness, and the *way* thither : Some of the Learned have set down two hundred eighty eight several opinions about blessedness *, and all have shot wide of the mark. I shall shew wherein it doth not consist, and then wherein it doth consist.

* *Austin.*

SECT. 1.

1. **W**Herein blessedness doth not consist :
 It doth not lie in the acquisition of
 worldly things ; happiness cannot by any Art of
 Chymistry be extracted here : Christ doth not
 say, *Blessed are the Rich*, or *blessed are the Noble* ;
 yet too many Idolize these things : Man by the
 fall hath not only lost his *Crown* ; but his *Head-
 piece*. How ready is he to terminate his happi-
 ness in extrinfecals ? which makes me call to
 mind that definition which some of the Heathen
 Philosophers gave of blessedness * ; that it was to
 have a sufficiency of subsistence, and to thrive
 well in the World : And are there not many
 who go for Christians, that seem to be of this
 Philosophical opinion ? if they have but worldly
 accommodations, they are ready to sing a *requiem*
 to their souls, and say with that brutish fool in
 the Gospel, *Soul, thou hast much goods laid up for
 many years ; take thy ease* , Luk. 12. 19. *Quid
 turpius quam bonum rati nalis animi ex irrationalibus
 necitare* * ? Alas, the Tree of blessedness doth not * *Seneca*;
 grow in an earthly Paradise. Hath not God
curst the ground for sin ? *Gen. 3. 17.* yet many
 are digging for felicity here , as if they would
 fetch a blessing out of a curse ; a man may as
 well think to extract oyle out of a flint , or fire
 out of water, as blessedness out of these terrefial
 things.

King *Solomon* arrived at more than any man ;
 he was the most magnificent Prince that ever
 held the Scepter. 1. For his Parentage ; he
 sprang from the Royal Line ; not only that Line

of which many Kings came, but of which Christ himself came. Jesus Christ was of *Solomons* Line and Race; so that for Heraldry and Nobility none could shew a fairer Coat of Arms. 2. For the situation of his Palace; it was in *Hierusalem*, the Princess and Paragon of the earth. *Hierusalem* for its Renown, was called *the City of God*; it was the most famous Metropolis in the World, *Whither the Tribes go up, the Tribes of the Lord*, Psal. 122. 4. 3. For Wealth; his Crown was hung full of Jewels; he had treasures of gold and pearl, and *gave silver as stones*, 1 Kings 10. 27. 4. For worldly joy, he had the flower and quintessence of all delights; sumptuous Fare, stately Edifices, Vineyards, Fish-ponds, all sorts of Musick to inchant and ravish the senses with joy; if there were any Rarity, it was a *Present* for King *Solomons* Court; thus did he bath himself in the perfumed waters of pleasure. 5. For Wisdom, he was the Oracle of his time; when the Queen of *Sheba* came to pose him with hard questions, he gave a solution to all her doubts: 1 Kings 10. 3. He had a *key of knowledge* to unlock Natures dark Cabinet; so that if wisdom had been lost, it might have been found here, and the whole world might have lighted their understanding at *Solomons* Lamp. He was an earthly Angel; so that a carnal eye surveying his glory, would have been ready to imagine that *Solomon* had entred into that Paradise out of which *Adam* was once driven, or that he had found another as good; never did the World cast a more smiling aspect upon any man; yet when he comes to give in his impartial verdict, he tells us that the World hath *vainity* written upon its Frontispiece; and all those golden delights he enjoyed,

were

were but a painted felicity, a glorious misery. *Eccles. 2. 8. And behold all was vanity.* Blessedness is too noble and delicate a Plant to dwell in Natures soil.

That blessedness doth not lie in Externals, I shall prove by these five Demonstrations.

1. Those things which are not commensurate to the desires of the soul, can never make a man blessed; but transitory things are not commensurate to the desires of the soul; therefore they cannot render him blessed; nothing on earth can satisfy. *Eccles. 5. 10. He that loveth silver, shall not be satisfied with silver;* Riches are unsatisfying.

1. Because they are not real; the world is called a *fashion*, 1 Cor. 7. 31. The word *χρῆμα*, signifies a Mathematical Figure, sometimes a shew or apparition. Riches are but tin'd over*; * *Bractea* they are like Alchymy, which glisters a little in *felicitas Sen.* our eyes, but at death all this Alchymy will be worn off. Riches are but sugred lyes, pleasant impostures; like a gilded Cover, which hath not one leaf of true comfort bound up in it.

2. Because they are not suitable: The soul is a spiritual thing, riches are of an earthly extract*, * *Effodiantur opes.* and how can these fill a spiritual substance? a man may as well fill his Chest with grace, as his heart with gold; if a man were crowned with all the delights of the world, nay, if God should build him an house among the Stars, yet the restless eye of his unsatisfied mind would be looking still higher, he would be prying beyond the heavens for some hidden rarities which he thinks he hath not yet attained to; so unquenchable is the thirst of the soul, till it come to bath in the River of life, and to center upon true blessedness.

2. That which cannot quiet the heart in a storm, cannot intitle a man to blessedness; but earthly things accumulated, cannot rock the troubled heart quiet, therefore they cannot make one blessed. If the Spirit be wounded, can the creature pour in wine and oyl into these wounds? if God sets on conscience, and it flies in a mans face, can worldly comforts take off this angry fury? Is there any Harp to drive away the *evil Spirit*? outward things can no more cure the agony of conscience, than a silken stocking can cure a gouty leg. When *Saul* was sore distressed, *1 Sam.* 28. 15. could all the Jewels of his Crown comfort him? if God be angry, whose *fury is poured out like fire, and the Rocks are thrown down by him*, *Nahum* i. 6. can a wedge of gold be a Screen to keep off this fire? *Ezek.* 7. 19. *They shall cast their silver in the streets; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord.* King *Belshazzar* was Carousing and Ranting it; *he drank wine in the golden Vessels of the Temple*, *Dan.* 5. 3. but when the fingers of a mans hand appeared, *his countenance was changed*, ver. 6. his wine grew fowre, his feast was spoiled with that Dish which was served in upon the Wall. The things of the world will no more keep out trouble of spirit, than a paper sponce will keep out a bullet.

3. That which is but for a season, cannot make one blessed; but all things under the Sun are but *πρόσωρα* *εξ*, *for a season*, therefore they cannot enrich with blessedness: Sublunary delights are like those meats which we say are a while in *season*, and then presently grow stale, and are out of request: *The world passeth away*, *1 John* 2. 17. Worldly delights are winged, they may be compared

We must not place the blessedness here below.

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pared to a flock of Birds in the Garden, that stay a little while, but when you come near to them, they take their flight & are gone. So *Riches make themselves wings, they fly away as an Eagle towards heaven*, Prov. 23. 5. They are like a Meteor that blazeth, but spends and annihilates; they are like a Castle made of snow, lying under the torrid beams of the Sun: *Austin* saith of himself, *Siquid arripisset prosperum, &c.* When any preferment smiled upon him, he was afraid to accept of it, lest it should on a sudden give him the slip. Outward comforts are as *Plato* saith, like Tennis-balls, which are bandied up and down from one to another *; had we the longest lease of worldly comforts, it would soon be run out: Riches and Honour are still *in fugâ*, they pass away like a swift stream, or like a Ship that is going full sail. While they are with us, they are going away from us; they are like a posie of flowers, which withers while you are smelling to it; like Ice, which melts away while it is in your hand. The world (saith *Bernard*) cries out, *I will leave you*, and be gone *; it takes its salute and farewell together.

* *Dei ludibria, quæ sursum ac deorsum suo collo feruntur.*
Plat.

* *Cævo clamat, ego inficiam; mundus clamat, ego decipiam.*
Bern.

4. Those things which do more vex than comfort, cannot make a man blessed; but such are all things under the Sun, therefore they cannot have blessedness affixed to them: As riches are compared to *wind*, Hosea 12. 1. to shew their *vanity*; so to *thorns*, Matth. 13. 17. to shew their *vexation*: Thorns are not more apt to tear our garments, than Riches are to tear our hearts; they are thorns in the gathering, they prick with cares; and as they pierce the head with care of getting, so they wound the heart with fear of losing; God will have our sweetest wine run dregs, yea, and

taste of a musty Cask too, that we may not think this is the wine of Paradise.

5. Those things which (if we have nothing else) will make us cursed, cannot make us blessed; but the sole enjoyment of worldly things will make us cursed; therefore it is far from making us blessed: *Riches are kept for the hurt of the owner*, Eccles. 5. 13. Riches to the wicked, are fuel for pride: Ezek. 28. 5. *Thy heart is lifted up because of thy riches*; and fuel for lust: Jer. 5. 7. *When I had fed them to the full, they then committed Adultery*. Riches are a snare: 1 Tim. 6. 9. *But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in perdition*. How many have pull'd down their souls to build up an estate! a ship may be so loaden with gold that it sinks; many a mans gold hath sunk him to hell. The rich sinner seals up money in his bag, and God seals up a curse with it. Hab. 2. 6. *Woe to him that ladeth himself with thick clay*. Austin saith, that Judas for money sold his salvation, and the Pharisees bought their damnation; so that happiness is not to be fetch'd out of the earth; they who go to the creature for blessedness, go to the wrong box.

SECT. 2.

Use 1.

IF blessedness doth not consist in Externals, then let us not place our blessedness here; this is to seek the living among the dead; as the Angel told *Mary* concerning Christ, *He is not here, he is risen*, Mat. 28. 6. So I may say of blessedness, it is not here, it is risen, it is in an higher Region: How do men thirst after the World,

Wherein blessedness doth not consist.

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World, as if the pearl of blessedness did hang upon an earthly Crown? O saith one, if I had but such an Estate, then I should be happy! had I but such a comfort, then I should sit down satisfied? Well, God gives him that comfort, and lets him suck out the very juyce and spirits of it; but alas, it falls short of his expectation, it cannot fill the *hiatus*, and longing of his soul, which still cries *Give, give*, Prov. 30. 15. Just like a sick man, if saith he, I had but such a meat, I could eat it; and when he hath it, his stomach is bad, and he can hardly endure to taste it; God hath put not only an *emptiness*, but *bitterness* into the creature, and it is good for us to see that there is no perfection here, that we may raise our thoughts higher, to more noble and generous delights. Could we distil, and draw out the quintessence of the creature, we should say as once the Emperour *Severus*, who grew from a mean estate to be head of the greatest Empire in the World, *Omnia ful & nihil expedit*; I have saith he, run through all conditions; yet could never find full contentment.

SECT. 3.

TO such as are cut short in their allowance, whose *cup* doth not overflow, but their *tears*; Be not too much troubled; remember these outward comforts cannot make you blessed; you might live rich, and dye cursed; you might treasure up an Estate, and God might treasure up Wrath: Be not perplexed about those things, the want whereof cannot make you miserable, nor the enjoyment make you blessed.

Use 2.

SECT.

SEC

HAVING shewn wherein blessedness doth not consist, I shall next shew wherein it doth consist. Blessedness doth stand in the fruition of the chief good. 1. It consists in fruition; there must not be only possession, but fruition. A man may possess an Estate, yet not enjoy it; he may have the dominion of it, but not the comfort; as when he is in a lethargy, or under the predominancy of melancholy; but in true blessedness there must be a sensible enjoyment of that which the soul doth possess. 2. Blessedness lyes in the fruition of the chief good; it is not every good makes a man blessed, but it must be the supreme good, and that is God. *Psal. 144. 15. Happy is that people whose God is the Lord. God is quies animæ,* here the soul doth rest: *Psal. 116. 7.* Now that only in which the soul doth acquiesce and rest, can make it blessed. The Globe or Circle, as is observed in Mathematicks, is of all others the most perfect figure, because the last point of the figure ends in that first point where it began: So when the soul meets in God, whence it sprang as its first original, then it is compleatly blessed. That which makes a man blessed, must have six Qualifications or Ingredients in it, and these are found no where, but in God the chief good.

1. In true blessedness there must be *Meliority*; that which fills with blessedness, must be such a good as is better than a mans self. If you would ennoble a piece of silver, it must be by putting something to it which is better than silver, as by putting gold or pearl to it: So that which doth ennoble

The Ingredients into blessedness.

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ennoble the soul, and enrich it with blessedness, must be by adding something to it which is more excellent than the soul, and that is God; the World is below the soul; it is but the souls foot-stool; therefore cannot crown it with happiness.

2. Another Ingredient is *Delectability*: that which brings blessedness, must have a delicious taste in it, such as the soul is infinitely ravished with; there must be in it spirits of delight, and quintessence of joy; and where can the soul suck those pure comforts which do amaze it with wonder, and crown it with delight, but in God? *In Deo quadam dulcedine delectatur anima, immò rapitur* *: The love of God is an honey-comb, * *Aug.* which drops such infinite sweetness, and satisfaction into the soul, as is *unspeakable, and full of glory*, 1 Pet. 1. 8. A kiss from Gods mouth puts the soul into a Divine Extasie, so that now it cries out, *It is good to be here.*

3. The third Ingredient into blessedness, is *Plenty*: that which makes a man blessed, must not be too scanty; it is a full draught which quencheth the souls thirst; and where shall we find *Plenty* but in *Deity*? Psal. 36. 8. *Thou shalt make him drink of the River of thy pleasures, not Drops but Rivers.* The soul baths it self, and is laid as it were a sleeping in the water of life; the River of Paradise overflows, and empties its silver streams into the souls of the blessed.

4. In true blessedness there must be *Variety*: Plenty without variety is apt to nauseate; in God there is *πάν τὸ πλήρωμα*, all fulness, Col. 1. 19. What can the soul want, but it may be had in the chief good? God is *bonum in quo omnia bona*; he is a Sun, a Shield, a Portion, a Fountain, a Rock

Believe a blessedness to come

Rock of Strength, an Horn of Salvation ; In God there is a complication of all excellencies ; there are every moment fresh beauties and delights springing from God.

*Beatitudo est
status omnium
honorum aggre-
gatione perfe-
ctus. Boetius.
Cicero.*

5. To make up blessedness there must be perfection * ; the joy must be perfect, the glory perfect. Hebr. 12. 23. *Spirits of just men made perfect. Bonum constat ex integro* ; if there be the least defect, it destroys the nature of blessedness ; as the least symptom of a disease takes away the *εὐεχασία*, and right temperature of the body.

6. True blessedness must have Eternity stamped upon it. Blessedness is a fixed thing, it admits of no change or alteration. God saith of every child of his, *I have blessed him, and he shall be blessed* : As the Sunshine of blessedness is without clouds, so it never sets. Joh. 10. 28. *I give unto them eternal life. 1 Thes. 4. 17. And so shall we ever be with the Lord.* Eternity is the highest link of the Chain of blessedness : Thus we have seen that this Diamond of blessedness is only to be found in the Rock of Ages. *Blessed are the people whose God is the Lord.*

SECT. 5.

Use 1.

Use 1. **I**F there is such a blessedness in Revelation, be convinced of the truth of this, set it down as an Article of your faith. We live in times wherein many are grown Atheists, they have run through all opinions ; and now of Professors they are turned Epicures ; they have drunk in so much of the poyson of Error, that they are quite intoxicated, and fallen asleep, and begin to dream there is no such thing as a state of blessedness

Believe a blessedness to come.

ness after this life ; and this opinion is to them above the Bible. When men have the spiritual taggers, it sadly presageth they will dye. Oh it is a dangerous thing to hesitate and waver about fundamentals ; like *Pythagoras*, who doubted whether there was a God or no ! so, whether there be a blessedness or no. Doubting of principles, is the next way to the denying of principles. Let it be a *Maxim* with every good Christian, There is a blessedness in Reversion; *there remains a rest for the people of God*, Heb. 4. 9.

Use 2. Revolve this truth often in your mind ; there are many truths swim in the brain, which do not sink into the heart, and those do us no good : *Chew the Cud* : Let a Christian think seriously with himself, There is a blessedness feasible, and I am capable of enjoying it, if I do not lay bars in the way, and block up my own happiness. Though *within* I see nothing but guilt, *without* nothing but curses ; yet there is a blessedness to be had, and to be had for *me* too in the use of means.

Use 2.

The serious meditation of this will be a forcible Argument to make the sinner break off his sins by Repentance, and sweat hard till he find the golden Mine of blessedness ; I say, it would be the break-neck of sin ; how would a man offer violence to himself by Mortification, and to heaven by supplication, that at last he may arrive at a state of blessedness. What, is there a Crown of blessedness to be set upon my head ? a Crown hung with the Jewels of honour, delight, magnificence ; a Crown reached out by God himself ; and shall I by sin hazard this ? can the pleasure of sin countervail the loss of blessedness ? what more

more powerful Motive to Repentance than this Sin will deceive me of the blessing ! If a man knew certainly that a King would settle all his Crown-Revenues on him after such a Term of years, would he offend that Regal Majesty, and cause him to reverse and alter his Will ? There is a blessedness promised to all that live godly *1 John 2. 25. This is the promise that he hath promised us, even eternal life.* We are not excluded but may come in for a child's part ; now shall we by living in sin provoke God, and forfeit this blessedness ? O what madness is this ! Well may the Apostle call them *foolish and hurtful lusts,* *1 Tim. 6. 9.* because every lust doth what in it lyes to cut off the entail of mercy, and block up the way to happiness ; every sin may be compared to the *flaming Sword*, which keeps the heavenly Paradise that the sinner cannot enter.

Use 3. Let us so deport our selves, that we may expresse to others that we do believe a blessedness to come ; and that is by seeking after an interest in God ; for the beams of blessedness shine only from his face ; 'tis our union with God the chief good that makes us blessed : Oh let us never rest till we can say, *This God is our God for ever and ever*, *Psal. 48. 11.* Most men think because God hath blessed them with an Estate, therefore they are *blessed* ; alas, God often gives these things in anger : *Id concedit Deus iratus quod non vult pacatus* : He loads his enemies with gold and silver ; as *Plutarch* reports of *Tarpeia* a Vestal Nun, who bargained with the enemy to betray the *Capitol of Rome* to them, in case she might have the golden Bracelets on their left hands, which they promised ; and being entred

into

into the Capitol, they threw not only their golden bracelets, but their bucklers too upon her, through the weight whereof she was pressed to death. God often lets men have the golden bracelets, the weight whereof sinks them into hell : Oh let us *superna anhelare*, get our eyes fixed, and our hearts united to God the supreme good ; this is to pursue blessedness as in a Chase.

2. Let us proclaim to the World that we do believe a blessedness to come, by living blessed lives ; walk as becomes the heirs of blessedness ; A blessed crown, and a cursed life will never agree. Many tell us they are bound for heaven, but they steer their course a quite contrary way ; the Devil is their Pilot, and they sail hell-ward ; as if a man should say he were going a Voyage to the East, but sails quite West-ward. The Drunkard will tell you he hopes for blessedness, but he sails another way ; thou must go weeping to heaven, not reeling. The unclean person talks of blessedness, but he is fallen into that *deep ditch*, Prov. 23. 27. where he is like sooner to find hell, than heaven. A Beast may as well be made an Angel, as an unclean person in his Leprosie enter into the Paradise of God. The covetous person (of whom it may be said, *He is a worm, and no man*, Psal. 22. 6. he is ever creeping in the earth, yet) he would lay a claim to blessedness ; but can earth ascend ? Shall a lump of clay be made a bright Star in the Firmament of glory ? be assured they shall never be blessed, who bless themselves in their sins ; if saith God, *Deut. 29. 19.* the sinner *bless himself, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst ; the Lord will not spare him, but then the anger of the Lord, and his jealousy shall smok*

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Bless God for your title to blessedness.

smoke against that man, and the Lord shall blot out his name from under heaven. A man can not more extract blessedness out of sin, than he can extract health out of poyson. O let us lead blessed lives, and so declare plainly that we seek a country.
Heb. 11. 14.

Use 4.

Use 4. To you that have any good hope through grace that you have a title to blessedness, let me say as the Levites did to the people, *Nehem. 9. 5. Stand up and bless the Lord your God for ever and ever.* What infinite cause have you to be thankful that the lot of free-grace is fallen upon you! Though you had forfeited all, yet God hath provided a *haven of happiness*, and he is carrying you thither upon the Sea of Christs blood, the gale of his Spirit blowing your sails; you are in a better condition through Christ, than when you had the robes of innocency upon you; God hath raised you a step higher by your fall. How many hath God passed by, and looked upon you? millions there are who shall lye for ever under the bitter vials of Gods curses, whereas he will bring you into his banquetting-house, and pour out the flagons of wine, and feast you eternally with the delicacies of heaven. O adore free-grace, triumph in this love of God; *spend and be spent* for the Lord; dedicate your selves to him in a way of resignation, and lay out your selves for him in a way of gratulation; never think you can do enough for that God who will shortly set you ashore on the land of promise.



CHAP. III.

Shewing that the godly are in some sence already bless'd.

TProceed now to the second Aphorism, or Conclusion, that the godly are in some sence already blessed. *Bliss'd are—*] the Saints are blessed not only when they are *Comprehensores*, but while they are *Viatores*. They are blessed before they are crowned. This seems a Paradox to flesh and blood; what reproached, and maligned, yet *bless'd*! A man that looks upon the children of God with a carnal eye, and sees how they are afflicted, and like the ship in the Gospel, which was *covered with waves*, Matth. 8. 24. would think they were far from blessedness. Saint Paul brings a Catalogue of his sufferings, 2 Cor. 11. 24, 25, 26. *I thrice was I beaten with rods; once was I stoned, thrice I suffered shipwrack, &c.* And those Christians of the first magnitude, of whom the world was not worthy, *had trial of cruel mockings and scourgings; they were sawn asunder, they were slain with the sword*, Heb. 11. 36, 37. What? and were all these during the time of their sufferings *bless'd*? A carnal man would think, If this be to be blessed, God deliver him from it.

But, however sence and reason would give their Vote, our Saviour Christ pronounceth the godly man *bless'd*, though a Mourner, though a

D

Martyr,

Martyr, yet *blessed*. *Job* on the dunghil was blessed *Job*. The Saints are blessed, when they are cursed. *Shimei* did curse *David*, 2 *Sam.* 16.5. *He came forth and cursed him*; yet when he was cursed *David*, he was *blessed David*. The Saints though they are *bruised*, yet they are *blessed*. Not only they shall be blessed, but they are so, *Psal.* 119. 1. *blessed are the undefiled.* *Psal.* 3. 8. *Thy blessing is upon thy people.*

Quest. How are the Saints already blessed?

Ans. 1. In that they are enriched with heavenly blessings, *Ephes.* 1. 3. They are *Θείας κοινωνοὶ φύσεως*, partakers of the Divine nature, 2 *Pet.* 1. 4. not by an incorporation into the Divine essence, but by a transformation into the Divine likeness. This is *beatitudo inchoata*, blessedness begun; as the new-born babe is said to have life in it as well as he who is fully grown: So the Saints who are partakers of the Divine nature, have an inchoative blessedness, though they have not arrived yet at perfection. Believers have *Semen manens*, 1 *John* 3. 9. *seed of God in them*, 1 *John* 3. 9. And this is a seed of blessedness. The Flower of glory grows out of the seed of grace; grace and glory differ, not in kind, but degree, the one is the root, the other the fruit; grace is glory in the dawning; and glory grace in the meridian; and in this sense that assertion of *Austin* is true, *Beati summi fide, & spe*; grace is the first link of the chain of blessedness; now he that hath the first link of the chain in his hand, hath the whole chain. The Saints have the Spirit of God in them, 2 *Tim.* 1. 14. *The Holy Ghost which dwelleth in us*. How can the blessed Spirit be in a man and he not blessed? a godly mans heart is a Paradise, planted with the choicest fruit, and God himself walks in the midst

of this Paradise, and must he not needs be blessed?

2. The Saints are already blessed, because their sins are not imputed to them. *Psal. 32. 2. Blessed is the man to whom the Lord imputeth not iniquity.* Gods not imputing iniquity, signifies Gods making of sin not to be; 'tis as if the man had never sinned; the debt-book is cancel'd in Christs blood; and if the debtor owe never so much, yet if the creditor cross the book, it is as if he had never owed any thing. Gods not imputing sin, is, that God will never call for the debt; or if it should be called for, it shall be hid out of sight. *Jer. 50. 20. In those dayes the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah; and they shall not be found.* Now such a man who hath not sin imputed to him, is blessed; and the reason is, because if sin be not imputed to a man, then the curse is taken away; and if the curse be taken away, then he must needs be blessed.

3. The Saints are already blessed, because they are in Covenant with God. This is clear, by comparing two Scriptures; *Jer. 31. 33. I will be their God.* And *Psal. 144. 15. Happy is that people whose God is the Lord:* This is the crowning blessing, to have the Lord for our God; impossible it is to imagine that God should be our God, and we not blessed. This sweet word, *I will be your God,* implies,

1. Propriety, that all that is in God shall be ours; his love ours, his Spirit ours, his mercy ours.

2. It implies all Relations. 1. Of a Father: *2 Cor. 6. 18. I will be a Father unto you.* The sons of a Prince are happy; how blessed are the Saints who are of the true blood Royal? 2. It implies the relation of an Husband, *Isa. 54. 5.*

Thy Maker is thy Husband. The Spouse being contracted to her husband, is happy, by having an interest in all he hath. The Saints being contracted by faith are blessed, though the solemnity of the Marriage be kept for heaven. 3. It implies terms of friendship. They who are in Covenant with God, are Favourites of heaven. *Abraham my friend*, Isa. 41. 8. 'Tis counted a Subjects happiness to be in favour with his Prince, though he may live a while from Court. how happy must he needs be who is Gods Favourite?

4. The Saints are already blessed, because they have a Reversion of heaven; as on the contrary, he who hath hell in Reversion, is said to be already condemned. *John 3. 18. He that believeth not is condemned already.* He is as sure to be condemned, as if he were condemned already. So he who hath heaven in Reversion, may be said to be already blessed; a man that hath the Reversion of an house, after a short Lease is run out, he looks upon it as *his* already; this house (saith he) is mine: So a believer hath a Reversion of heaven after the Lease of life is run out, and he can say at present, Christ is mine, and glory is mine; he hath *jus ad rem*, a title to heaven, and he is a blessed man that hath a title to shew; nay, faith turns the Reversion into a Possession.

5. The Saints are already blessed, because they have *Primitias*, the first fruits of blessedness here: We read of the *earnest of the Spirit, and the seal*, 2 Cor. 1. 22. and the *first fruits*, Rom. 8. 23. Heaven is already begun in a believer. *Rom. 14. 17. The Kingdom of God is peace and joy in the Holy Ghost.* This Kingdom is in a believers heart: *Luk. 17. 21. The people of God have a prelibation,*

tion, and taste of blessedness here. As *Israel* tasted a bunch of grapes before they were actually possessed of *Canaan* : So the children of God have those secret incomes of the Spirit, those smiles of Christ's face, those kisses of his lips, those love-tokens that are as *bunches of grapes*, and they think themselves sometimes in heaven. *Paul was let down in a basket*, Acts 9. 25. Oftentimes the *Comforter* is let down to the soul in an Ordinance, and now the soul is in the Suburbs of *Hiernsalem* above ; a Christian sees heaven by *faith*, and tastes it by *joy*, and what is this but blessedness ?

6. The Saints may be said in this life to be blessed, because all things tend to make them blessed. *Rom. 8. 28. All things work for good to them that love God* : We say to him that hath every thing falling out for the best, You are an happy man ; the Saints are very happy, for all things have a tendency to their good ; prosperity doth them good, adversity doth them good ; nay, sin turns to their good ; every trip makes them more watchful ; their maladies are their medicines ; are not they happy persons, that have every wind blowing them to the right Port ?

7. A Saint may be said to be blessed, because part of him is already blessed ; he is blessed in his head ; Christ his head is in glory ; Christ and believers make one body mystical, their head is gotten into heaven.

Use 1. Inform. Branch 1. See the difference between a wicked man and a godly ; let a wicked man have never so many comforts, still he is cursed ; let a godly man have never so many crosses, still he is blessed ; let a wicked man have the *candle of God* shining on him, *Job. 29. 3.*

Use 1. Inform. Branch 1.

let his way be so smooth that he meets with no rubs; let him have *success*, yet still there is a curse entailed upon him; you may read the sinners Inventory: *Deut. 28. 16, 17, 18.* He is not more full of *sin* than he is of a *curse*; though perhaps he blesteth himself in his wickedness, yet he is heir to Gods curse; all the curses of the Bible are his portion, and at the day of death this portion is sure to be paid; but a godly man in the midst of all his miseries is blessed; he may be under the cross, but not under a curse.

Branch 2. *Branch 2.* It shews the priviledge of a believer; he not only shall be blessed, but he is blessed; blessedness is begun in him: *Psal. 115. 15. You are blessed of the Lord:* Let the condition of the Righteous be never so sad, yet it is blessed; he is blessed in affliction: *Psal. 94. Blessed is he whom thou chastenest:* Blessed in poverty: *James 2. 5. Poor in the world, rich in faith.* Blessed in disgrace: *1 Pet. 4. 14. The Spirit of God, and of glory resteth upon you.* This may be a cordial to the fainting Christian! he is blessed in life and death, Satan cannot supplant him of the blessing.

Branch 3. *Branch 3.* How may this take away murmuring and melancholy from a child of God? Wilt thou repine and be sad when thou art blessed? *Esau* wept because he wanted the blessing. *Gen. 27. 38. Bless me, even me also O my Father, and Esau lift up his voice and wept.* But shall a child of God be immoderately cast down, when he hath the blessing? *Adam* sin'd in the midst of Paradise; how evil is it to be blessed, and yet murmur?

Branch 4. *Branch 4.* What an encouragement is this to godliness? we are all ambitious of a blessing, then

then let us espouse Religion. *Psal. 112. 1. Blessed is the man that feareth the Lord.* But you will say, this way is everywhere spoken against; 'tis no matter, seeing this is the way to get a blessing: Suppose a Rich man should adopt another for his heir, and others should reproach him, he cares not, as long as he is heir to the Estate: So, what though others may reproach thee for thy Religion, as long as it entails a blessing upon thee; the same day thou becomest godly, thou becomest blessed.



CHAP. IV.

Matth. 5. 3. Blessed are the Poor in Spirit.



Having spoken of the general notion of blessedness, I come next to consider the Subjects of this blessedness, and these our Saviour hath decyphered to be *the Poor in Spirit, the mourners, &c.* But

before I touch upon these, I shall a little Preface or Paraphrase upon this Sermon of the Beatitudes.

1. Observe the Divinity in this Sermon, which goes beyond all Philosophy; The Philosophers use to say *contrarium contrarium expellit*, one contrary expels another; but here one contrary begets another; poverty useth to expel riches; but here poverty begets riches; for how rich are they that have a *Kingdom*? mourning useth to expel

joy; but behold here mourning begets joy. *They shall be comforted.* Water useth to quench the flame, but the water of tears kindles the flame of joy. Persecution useth to expel happiness, but here it makes happy. *Blessed are they*

♦ *Evangelicam* that are persecuted. These are the sacred Paradoxes *Philosophiam* & in our Saviours Sermon *.

Paradoxis in-
choavit Domi-
pus. Iſid. Clar.

2. Observe how Christs Doctrine and the opinion of carnal men differ. They think, *beati divites, blessed are the rich*; The world would count him blessed who could have *Midas* wish, that all he touch'd might be turn'd into gold. But Christ saith, *Beati pauperes, blessed are the poor in spirit*. The world thinks, *Blessed are they on the Pinnacle*; but Christ pronounceth them blessed who are in the *Valley*; Christs reckonings and the worlds do not agree.

3. Observe the nature of true Religion; Poverty leads the Van, and Persecution brings up the Rear. *Christianus quasi Crucianus*. Every true Saint (saith *Luther*) is heir to the Cross! Some there are who would be thought religious, displaying Christs Colours by a glorious profession; but to be *poor in spirit, and persecuted, durus hic sermo*! they cannot take down this bitter pill; they would wear Christs Jewels, but wave his Cross; these are strangers to Religion.

4. Observe the certain connexion between grace and its reward; they who are *poor in spirit*, shall have the *kingdom of God*; They are as sure to go to heaven, as if they were in heaven already. Our Saviour would encourage men to Religion, by sweetning Commands with Promises; he ties duty and reward together. As in the body, the veins carry the blood, and the arteries the spirits; so one part of these Verses carries Duty, and the

Apel es

other part carries reward. As that Scholar of *Apelles* painted *Helena* richly drawn in costly and glorious apparel, hung all over with orient pearl, and precious stones. So our Lord Christ having set down several qualifications of a Christin, *poor in spirit, pure in heart, &c.* draws these heavenly vertues in their fair colours of *blessedness*, and sets the magnificent crown of reward upon them, that by this orieny, he might the more set forth their unparallel'd beauty, and entice holy love.

5. Observe hence the concatenation of the graces, *poor in spirit, meek, merciful, &c.* where there is one grace, there is all. As they say of the Cardinal vertues, *virtutes sunt inter se connexæ*, the vertues are chained together; so we may say of the graces of the Spirit, they are link'd and chain'd together; he that hath poverty of Spirit, is a mourner; he that is a mourner, is meek; he that is meek, is merciful, &c. The Spirit of God plants in the heart an habit of all the graces; the new creature hath all the parts and lineaments; as in the body there is a composition of all the Elements, and a mixture of all the humours. The graces of the Spirit are like a Row of pearl, which hang together upon the string of Religion, and serve to adorn Christs Bride: This I note, to shew you a difference between an hypocrite, and a true child of God: The hypocrite flatters himself with a pretence of grace; but in the mean time he hath not an habit of all the graces; he hath not poverty of spirit, nor purity of heart; whereas a child of God hath all the graces in his heart, at least radically, though not gradually. These things being premised, I come in particular to those heavenly dispositions of soul to which Christ hath affixed blessedness;

ness: And the first is, *POVERTY* of *SPIRIT*.

Blessed are the Poor in Spirit.

Chrysostom and *Theophylact* are of opinion that this was the first Sermon that ever Christ made, therefore it may challenge our best attention. *Blessed are the poor in Spirit.* Our Lord Christ being to raise an high and stately Fabrick of blessedness, layes the foundation of it low, in poverty Spirit; but all poverty is not *blessed* *. I shall use a four-fold distinction.

* *Non omnis
paupertas bea-
ta. Brugenfis.*

1. I distinguish between *Poor in Estate*, and *Poor in Spirit*; there are the Devils poor, poor and wicked; whose cloaths are not more torn than their conscience. There are some whose poverty is their sin; who through Improvidence or Excess, have brought themselves to want; these may be poor in Estate, but not poor in Spirit.

2. I distinguish between *Spiritually Poor*, and *Poor in spirit*; he who is without grace, is spiritually poor; but he is not poor in Spirit; he knows not his own beggery. *Rev. 3. 17. Thou knowest not that thou art Poor*: He is in the worst sense poor, who hath no sense of his poverty.

3. I distinguish between *Poor-spirited*, and *Poor in spirit*. They are said to be poor-spirited, who have mean, base spirits, who act below themselves. 1. As they are *men*; such are those Misers, which having great Estates, yet can hardly afford themselves bread; who live sneakingly, and are ready to wish their own throats cut, because they are forced to spend something in satisfying Natures demands: This *Solomon* calls

calls an evil under the Sun. Eccles. 6. 2. There is an evil which I have seen under the Sun, a man to whom God hath given Riches, so that he wants nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof. Religion makes no man a Niggard; though it teacheth prudence, yet not sordidness. 2. Who act below themselves as they are Christians, while they sinfully comply and prostitute themselves to the humours of others; a base kind of mettle that will take any stamp; they will for a piece of silver part with the jewel of a good conscience, they will be of the State-Religion; they will dance to the Devils Pipe, if their Superiour commands them; These are Poor-spirited, but not Poor in Spirit.

4. I distinguish between *Poor* in an Evangelical sense, and in a *Popish* sense; the Papists give a wrong gloss upon the Text; by *Poor in spirit*, they understand those who renouncing their Estates, vow a voluntary poverty, living retiredly in their Monasteries*; but Christ never * *Monasteria, & Canobis Pauperes.* Bellarm.

Well then, what are we to understand by *Poor in spirit*? The Greek word for *Poor*, Πτωχός, is not only taken in a strict sense for those who live upon Alms*; *Ad extremam inopiam redacti.* Beza. *quibus nihil superest*; but in a more large sense, for those who are destitute as well of inward as outward comfort: *Poor in Spirit* then signifies those who are brought to the sense of their sins, and seeing no goodness in themselves, despair in themselves, and sue wholly to the mercy of God in

* Qui serio cor-
dis affectu pau-
periem suam ag-
noscunt, spem
& fiduciam in
eius miserecor-
dia Dei propter
Christum reposi-
tam habent. Pa-
ulus.

in Christ *. Poverty of spirit is a kind of self-annihilation; such an expression I find in *Calvin*. The poor in spirit (saith he) are they who see nothing in themselves, but flee to mercy for Sanctuary; such an one was the *Publican*, Luk. 18. 13. *God be merciful to me a sinner.* Of this temper was Saint *Paul*, Phil. 3. 9. *That I may be found in Christ, not having mine own righteousness*; these are the poor which are invited as Guests to *Wisdoms Banquet*: *Prov. 7. 3, 4.* Here several Questions may be propounded.

Quest. 1.

Ans.

* Totius edifi-
cii fundamen-
tamentum.
Averdanus.

1. Why doth Christ here begin with poverty of spirit? why is this put in the fore-front? I answer, Christ doth it, to shew that poverty of spirit is the very basis and foundation of all the other graces that follow *: You may as well expect fruit to grow without a root, as the other graces without this; till a man be *Poor in spirit*, he cannot *mourn*: Poverty of spirit is like the fire under the Still, which makes the water drop from the eyes; when a man sees his own defects and deformities, and looks upon himself as undone, then he mourns after Christ; *the springs run in the vallies*, Psal. 104. 10. When the heart becomes a valley, and lyes low by poverty of spirit, now the springs of holy mourning run there. Till a man be *Poor in spirit*, he cannot *hunger and thirst after righteousness*; he must first be sensible of want, before he can hunger; therefore Christ begins with poverty of spirit, because this ushers in all the rest.

2.

2. The second Question is, What is the difference between poverty of spirit and humility? *Ans.* These are so like, that they have been taken one for the other. *Christ* by poverty of spirit,

spirit, understands humility * ; yet I think there is some difference ; they differ as the cause and the effect. *Tertullian* saith , none are poor in spirit, but the humble * ; he seems to make humility the cause of poverty of spirit ; I rather think poverty of spirit is the cause of humility ; for when a man sees his want of Christ, and how he lives on the Alms of free-grace , this makes him humble ; he that is sensible of his own vacuity and indigence, with the Violet, hangs down his head in humility ; humility is the sweet spice that grows from poverty of spirit.

* οἱ ταπεινοὶ καὶ οὐκ ἐνδοξοῦντες ἑαυτοῖς τὸν διάλογον. *Chrylost.* in l. c.
* Nulli, pauperes spiritu nisi humiles. *Ten.*

3. What is the difference between poverty of spirit and self-denial ? I answer, in some things they agree, in some things they differ. In some things they agree ; for the *Poor in spirit* is an absolute self-denier ; he renounceth all opinion of himself ; he acknowledgeth his dependance on Christ and free-grace ; but in some things they differ ; the self-denier parts with the world for Christ, the poor in spirit parts with himself for Christ ; i. e. his own righteousness ; the poor in spirit sees himself nothing without Christ, the self-denier will leave himself nothing for Christ : And thus I have shewed what poverty of spirit is. The words thus opened, present us with this truth.

Quest. 3.

Doctr. That Christians must be poor in spirit ; or thus , Poverty of spirit is the jewel which Christians must wear. As the best creature was made out of nothing , namely , *light* ; so when a man sees himself nothing, out of this nothing God makes a most beautiful creature ; it is Gods usual method to make a man poor in spirit , and then fill him with the graces of the Spirit ; as we deal

Doctr.

deal with a Watch, we take it first in pieces, and then set all the wheels and pins in order : So the Lord doth first take a man all in pieces shews him his undone condition, and then sets him in frame.

The Reasons are :

Reason 1.

1. Till we are poor in spirit, we are not capable of receiving grace ; he who is swell'd with an opinion of self-excellency and self-sufficiency is not fit for Christ ; he is full already ; *intus exsistens prohibet extraneum* ; if the hand be full of pebbles, it cannot receive gold ; the glass is first emptied before you pour in wine ; God doth first empty a man of himself, before he pours in the precious wine of his grace ; none but the poor in spirit are within Christs Commission. *Isa. 61. 1. The Spirit of the Lord God is upon me, he hath sent me to bind up the broken-hearted ;* that is, such as are broken in the sense of their unworthiness.

Reason 2.

2. Till we are poor in spirit, Christ is never precious ; before we see our own wants, we never see Christs worth ; poverty of spirit, is *salus & condimentum*, the sauce which makes Christ relish sweet to the soul ; mercy is most welcome to the poor in spirit ; he who sees himself clad in filthy rags, *Zach. 3. 4, 5.* what will he give for change of rayment, the righteousness of Christ ? what will he give to have the fair *Mitre* of salvation set upon his head ? when a man sees himself almost wounded to death, how precious will the balm of Christs blood be to him ? when he sees himself deep in Arrears with God, and is so far from paying the debt, that he cannot sum up the debt, how glad would he be of a surety ? the *Pearl of price* is only precious to the poor in spirit ;

rit ; he that wants bread, and is ready to starve, will have it whatever it cost ; he will lay his garment to pledge ; bread he must have, or he is undone : So to him that is *Poor in spirit*, that sees his want of Christ, how precious is a Saviour ! Christ is Christ, and grace is grace to him ; he will do any thing for the bread of life ; therefore will God have the soul thus qualified, to raise the price of his Market, to inhance the value and estimate of the Lord Jesus.

3. Till we are *Poor in spirit*, we cannot go to heaven : *Theirs is the Kingdom of heaven* ; this doth tune and prepare us for heaven : By nature a man is big with self-confidence, and the gate of heaven is so *strait* that he cannot enter ; now poverty of spirit doth *minorare animam*, it doth lessen the soul, it pares off its superfluity, and now he is fit to enter in at the *strait gate*. The great Cable cannot go through the eye of the Needle ; but let it be untwisted, and made into small threads, and then it may : Poverty of spirit untwists the great Cable, it makes a man little in his own eyes ; and now an entrance shall be made unto him, *πλεσιως*, *Richly into the Everlasting Kingdom*, 2 Pet. I. II. Through this Temple of *Poverty* we must go into the Temple of *Glory*.

Reason 3.

SECT. I.

Use 1. **I**T shews wherein a Christians riches do consist ; namely, in poverty of spirit. Some think if they can fill their bags with gold, then they are rich ; but they who are *poor in spirit* are the rich men, they are rich in poverty :

Use 2.

poverty: This poverty entitles them to a Kingdom. How poor are they that think themselves rich! how rich are they that see themselves poor. I call it the *Jewel of poverty*. There are some Paradoxes in Religion that the world cannot understand; for a man to become a fool that he may be wise, *1 Cor. 3. 18.* to save his life by losing it, *Matth. 16. 25.* and by being poor, to be rich; Reason laughs at it; but, *blest are the poor, for theirs is the Kingdom*; Then this poverty is to be striven for more than all riches; under these rags is hid cloth of gold; out of this carcass comes honny.

SECT. 2.

Use 2. **I**F blessed are the poor in spirit, then by the rule of contraries, Cursed are the proud in spirit, *Prov. 16. 5.* There is a generation of men who do commit idolatry with themselves; (no such idol as self.) They admire their own parts, moralities, self-righteousness; and upon this stock graft the hope of their salvation. There are many are too good to go to heaven; they have commodities enough of their own growth, and they scorn to live upon the borrow, or be beholdling to Christ. These bladders the Devil hath blown up with pride, and they are swell'd in their own conceit; but it is like the swelling of a dropsie-man whose bigness is his disease; thus it was with that proud Justiciary, *Luke 18. 11.* *The Pharisee stood and prayed, God! I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican; I fast twice in the week, I give tithes, &c.*

Here

Here was a man setting up the top-sail of pride ; but the *Publican* who was *poor in spirit* , he stood far off , and would not lift up so much as his eyes unto heaven ; but smote upon his breast saying, *God be merciful to me, a sinner* ; This man carried away the Garland ; *I tell you* (saith Christ) *this man went down to his house justified rather than the other* ; Saint *Paul* before his conversion thought himself in a very good condition , *Touching the Law blameless*, Phil. 3. 6. He thought to have built a *Tower* of his own righteousness, the top whereof should have reached to heaven ; but at last God shewed him there was a crack in the foundation, and then he gets into the *Rock of ages* ; Phil. 3. 9. *That I may be found in him* ; There is not a more dangerous precipice than self-righteousness, this was *Laodicea's* temper, *Rev. 3. 17. because thou sayest I am rich, and have need of nothing, &c.* She thought she wanted nothing, when indeed she had nothing. How many doth this damn ! we see some ships that have scaped the rocks, yet are cast away upon the sands : so some who have scaped the rocks of gross sins, yet are cast away upon the sands of self-righteousness ; and how hard is it to convince such men of their danger ! they will not believe but they may be help'd out of the *Dungeon* with these *rotten rags* ; they cannot be perswaded their case is so bad as others would make it. Christ tells them they are *blind*, but they are like *Seneca's* maid who was born blind, but she would not believe it ; *Ait domum esse cæcam*. The house saith she is dark, but I am not blind. Christ tells them they are *naked*, and offers his *white robes* to cover them, but they are of a different perswasion ; and because they are blind, they cannot see themselves naked ; how

E many

many have perished by being their own saviour. **O** that this might drive the proud sinner out of himself; a man never comes to himself till he comes out of himself; and no man can come out till first Christ come in.

SECT. 3.

Use 3.
Trial.

Use 3. IF poverty of spirit be so necessary, **H**ow shall I know that I am poor in spirit? *Ans.* By the blessed effects of this Poverty: which are;

1.

1. He that is poor in spirit is weaned from himself, *Psalms 131. 2. My soul is even as a weaned child*; 'tis hard for a man to be weaned from himself. The Vine catcheth hold of every thing that is near, to stay it self upon. There is some bough or other a man would be catching hold of to rest upon; how hard is it to be brought quite off himself! The poor in spirit are divorced from themselves; they see they must to hell without Christ; *My soul is even as a weaned child.*

2.

2. He that is poor in spirit, is a Christ-admirer; he hath high thoughts of Christ; he sees himself naked, and flies to Christ, that in his garments he may obtain the blessing. He sees himself wounded; and as the wounded Deer runs to the water, so he thirsts for Christs blood, the water of life. Lord, saith he, give me Christ or I die; conscience is turned into a fiery Serpent, and hath stung him; now all the world for a brazen Serpent; he sees himself in a state of death; and how precious is one leaf of the tree of life, which is both for food and medicine! The poor in spirit sees all his riches lye in Christ, *wisdom, righteousness, sanctification, &c.* In every

exi-

Signs of poverty of spirit.

51

viour exigence he flies to this magazine and store-house,
out he adores the all-fulness in Christ. They say of
till the oyle in *Rhemis*, though they are continually
he out almost spending it, yet it never waists. And such
is Christs blood; it can never be emptied; he
that is poor in spirit hath recourse still to this
fountain; he sets an high value and appretiation
upon Christ; he hides himself in Christs * *In vulneribus*
wounds *; he bathes himself in his blood, he *Christi dormio*
wraps himself in his Robe; he sees a spiritual *securus & re-*
dearth and famine at home, but he makes out to *quiesco in repi-*
Christ; *Shew me the Lord* (saith he) *and it sufficeth.* *aus. Aug.*

3. He that is poor in spirit, is ever complain-
ing of his spiritual estate; that look as it is with
a poor man, he is ever telling you of his wants,
he hath nothing to help himself with, he is rea-
dy to be starved; so it is with him that is *Poor in*
spirit; he is ever complaining of his wants; I
want a broken heart, a thankful heart; he makes
himself the most indigent creature; though he
dares not deny the work of grace (which were a
bearing false witness against the Spirit) yet he
mourns he hath no more grace: This is the diffe-
rence between an hypocrite and a child of God;
the hypocrite is ever telling what he hath; a
child of God complains of what he wants; the
one is glad he is so good; the other grieves he is
so bad; the poor in spirit goes from Ordinance
to Ordinance for a supply of his wants, he would
fain have his stock increased. Try by this if you
are poor in spirit; while others complain they
want children, they want Estates, do you com-
plain you want Grace? this is a good sign; *there*
is that maketh himself Poor yet hath great Riches,
Prov. 13. 7. Some beggers have died rich; the
poor in spirit, who have lain all their lives at

31

Signs of poverty of spirit

the gate of mercy, and have lived upon the Alms of free-grace, have dyed rich in faith, heirs to Kingdom.

4.

4. He that is *Poor in spirit*, is *lowly in bearing*. Rich men are commonly proud and scornful, but the poor are submissive; the poor in spirit row themselves in the dust, in the sense of their unworthiness: *I abhor myself in dust*, Job 42. 6. He who is poor in spirit, looks at anothers excellencies, and his own infirmities; he denies not only his *sins*, but his *duties*; the more grace he hath, the more humble he is, because he now sees himself a greater debtor to God; if he can do any duty, he acknowledgeth it is Christs strength more than his own: *Phil. 4. 13*, as the Ship gets to the Haven more by the benefit of the wind, than the sail: So when a Christian makes any swift progress, 'tis more by the wind of Gods Spirit, than the sail of his own endeavour; the poor in spirit, when he acts most like a Saint, he confesseth himself *the chief of sinners*; he blusheth more at the defect of his graces, than others do at the excess of their sins; he dares not say he hath prayed or wept; he lives, yet not he, but *Christ* lives in him: *Gal. 2. 20*. He labours, yet not he, but the *grace* of God, *1 Cor. 15. 10*.

5.

5. He who is poor in spirit, is much in prayer, he sees how short he is of the standard of holiness, therefore begs for more grace, Lord, more faith, more conformity to Christ: A poor man is ever begging; you may by this know one that is *Poor in spirit*, he is ever begging for a spiritual Almes; he knocks at heaven-gate; he sends up sighs; he pours out tears; he will not away from the gate, till he have his dole; God loves a modest boldness in prayer, such shall not be non-suited.

6. The

6. The poor in spirit is content to take Christ upon his own terms; the proud sinner will article and indent with Christ; he will have Christ and his pleasure; Christ and his covetousness; but he that is poor in spirit, sees himself lost without Christ, and he is willing to have him upon his own terms, a *Prince* as well as a *Saviour*. Phil. 3. 8. *Jesus my Lord*. A Castle that hath been long besieged, and is ready to be taken, will deliver up on any terms to save their lives; he whose heart hath been a Garrison for the Devil, and hath held out long in opposition against Christ, when once God hath brought him to poverty of spirit, and he sees himself damn'd without Christ, let God propound what Articles he will, he will readily subscribe to them. *Acts 9. 6. Lord, what wilt thou have me do?* He that is poor in spirit, will do any thing that he may have Christ; he will behead his beloved sin; he will with *Peter*, cast himself upon the water to come to Christ.

7. He that is poor in spirit, is an Exalter of free-grace; none so magnify mercy, as the poor in spirit; the poor are very thankful: When *Paul* had tasted mercy, how thankfully doth he adore free-grace! *1 Tim. 1. 14. The grace of our Lord was exceeding abundant*; υπερεικονισεν, it was *super-exuberant*; he sets the crown of his salvation upon the head of free-grace; as a man that is condemned, and hath a pardon sent him, how doth he proclaim the goodness and clemency of his Prince! so Saint *Paul* displays free-grace in its orient colours; he interlines all his Epistles with free-grace; as a Vessel that hath been perfum'd, makes the wine taste of it: so *Paul*, who was a Vessel perfum'd with mercy, makes all his

Epistles to taste of this perfume of free-grace; they who are poor in spirit, bless God for the least crumb that falls from the Table of free-grace.

SECT. 4.

Use 4.

Exhort.

* *Nobilitas inopia-
mentis humili-
tas.* Austin.

* *Tanto eris
apud Deum pre-
ciosior, quanto
fueris in oculis
tuis despectior.*
Isid.

L Abour for poverty of spirit : Christ be-
gins with this, and we must begin here if
ever we be saved ; poverty of spirit is the founda-
tion stone on which God layes the superstruc-
ture of glory. There are four things may per-
swade Christians to be poor in spirit. 1. This
poverty is your riches ; you may have the worlds
riches, and yet be poor ; you cannot have this
poverty, but you must be rich ; poverty of spirit
intitles you to all Christs riches. 2. This pover-
ty is your Nobility * ; God looks upon you as
persons of honour ; he that is vile in his own
eyes, is precious in Gods eyes * ; the way to
rise, is to fall ; God esteems the Valley highest.
3. Poverty of spirit doth sweetly quiet the soul ;
when a man is brought off himself to rest on
Christ, what a blessed calm is in the heart ! I am
poor, but *my God shall supply all my need*, Phil. 4.
19. I am unworthy, but Christ is worthy. I
am indigent, Christ is infinite. *Lead me to the
Rock that is higher than I*, Psal. 61. 2. A man is
safe upon a Rock ; when the soul goes out of it
self, and centers upon the Rock Christ, now it is
firmly settled upon its Basis ; this is the way
to comfort ; thou wilt be *wounded in spirit*, till
thou comest to be *poor in spirit*. 4. Poverty of
spirit paves a Cawsey for blessedness. *Blessed
are the poor in spirit.* Are you poor in spirit ?
you

Theirs is the Kingdom of Heaven.

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grace, for the of free
you are blessed persons, happy for you that ever you were born ! If you ask, Wherein doth this blessedness appear ? Read the next words, *Theirs is the Kingdom of heaven.*



CHAP. V.

Shewing, that the poor in spirit are enriched with a Kingdom.

Matth. 5. 3. *Theirs is the Kingdom of Heaven.*



ΥΤΩΝ ΕΣΤΙΝ Η ΒΑΣΙΛΕΙΑ ΤΩΝ ΞΕΝΩΝ. Here is high preferment for the Saints, they shall be advanced to a Kingdom; there are some who aspiring after earthly greatness talk of a *temporal reign* here, but then Gods Church on earth should not be Militant, but Triumphant; but sure it is, the Saints shall reign in a glorious manner, *Theirs is the Kingdom of Heaven*; a Kingdom is held the *ἀμμή*, and top of all worldly felicity; and *this honour have all the Saints*; so saith our Saviour, *Theirs is the Kingdom of heaven*. All Christs subjects are Kings; By *the Kingdom of Heaven*, is meant that state of glory which the Saints shall enjoy when they shall reign with God, and the Angels for ever; sin, hell, and death, being fully subdued. For the illustration of this I shall show first, wherein the Saints in heaven are like Kings.

SECT. I.

Wherein the Saints glorified may be compared
to Kings.

Kings have their *insignia* or *regalia*, their ensigns of Royalty and Majesty.

I. Kings have their *Crowns*; so the Saints after death have their Crown-royal, *Rev. 2. 10. Be thou faithful unto death, and I will give thee a crown of life.* Believers are not only pardoned, but crowned: the Crown is an ensign of honour. A Crown is not for every one, it will not fit every head; it is only for Kings and persons of renown to wear, *Psal. 21. 3.* The Crown which the poor in spirit shall wear in heaven, is an honourable Crown; God himself installs them into their honour, and sets the Crown-royal upon their head. And this Crown the Saints shall wear, which is divinely orient and illustrious, exceeds all other.

I. *It is more pure.* Other Crowns, though they may be made of pure gold, yet they are mixed metal, they have their troubles. A Crown of gold cannot be made without thorns*; it hath so many vexations belonging to it, that it is apt to make the head-ache. Which made *Cyrus* say, did men but know what cares he sustained under the Imperial Crown, *ne humi diadema tollerent*, he thought they would not stoop to take it up. But the Saints Crown is made without crosses; it is not mingled with care of keeping, or fear of losing. What *Solomon* speaks in another sence, I may say of the Crown of glory, *it adds no sor-*

* *Corona insignem habet praeter ceteris ornamentis dignitatem.* Bern.

* *Non ita corona circumdat caput, sicut animam sollicitudo.*

Wherein the Saints glorified like Kings.

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Prov. 10. 22.

from which it *. This Crown like *Dauids Harp*, drives away the evil spirit of sorrow and disquiet; there can be no more grief in heaven, than there is joy in hell.

2. This Crown of glory doth not draw envy to it. *Dauids* own son envied him; and sought to take his Crown from his head. A Princely Crown is oftentimes the mark for envy and ambition to shoot at; but the Crown the Saints shall wear, is free from envy; one Saint shall not envy another, because all are crowned; and though one Crown may be larger than another, yet *εὐαγγελιστὴς* *ἐκπληροῦσεται*, every one shall have as big a Crown as he is able to carry.

3. This is a never-fading Crown. *Corona hæc non fit ex rosis aut gemmis **, &c. * Other Crowns * *Tertul:*

quickly wear away, and tumble into the dust, *Prov. 27. 4. Doth the Crown endure to all generations?* *Henry* the sixth was honoured with the Crowns of two Kingdoms, *France* and *England*; the first was lost through the faction of his Nobles; the other was twice plucked from his head. The Crown hath many heirs and successors. The Crown is a withering thing; death is a worm that feeds in it; but the Crown of glory is immarcescible, it *fadeth not away*, *1 Pet. 5. 4.*

'Tis not like the Rose that loseth its glosse and vernancy; this Crown cannot be made to wither, but like the flower we call *Semper vivens*, it keeps alwayes fresh and splendent. Eternity is a Jewel of the Saints Crown.

2. Kings have their *Robes*. The Robe is a garment wherewith Kings are arrayed. *The King of Israel and the King of Judah* were clothed in their robes, *2 Chron. 18. 19.* The Robe was of scarlet, or velvet lined with *Ermyn*, sometimes of a purple

ple colour, whence it was called *Purpura*; some times of an azure brightness. Thus the Saints shall have their Robes. *Rev. 7. 9. I beheld a great multitude which no man could number of all Nations and kindreds, clothed in white Robes.* The Saints Robes signifie their glory and splendor; and white Robes that is to denote their sanctity; they have no sin to taint or defile their Robes; in their Robes they shall shine as the Angels.

3. Kings have their *Scepters* in token of Rule and Greatness: King *Abashnervus* held out to *Esther* the golden Scepter, *Esth. 5. 2.* and the Saints in glory have their Scepter, and *Palms* in their hand, *Rev. 7.* It was a custom of great Conquerors to have Palm-branches in their hand in token of victory: So the Saints, those Kings have *Palms*, an Emblem of victory and triumph; they are Victors over sin and hell. *Rev. 12. 11. They overcame by the blood of the Lamb.*

4. Kings have their *Thrones*: When *Cassius* returned from conquering his enemies, there were granted to him four Triumphs in token of honour, and there was set for him a Chair of Ivory in the Senate, and a Throne in the Theatre: Thus the Saints in heaven returning from their victories over sin, shall have a Chair of State set them more rich than Ivory or Pearl, and a Throne of glory: *Revel. 3. 21.* This shall be, 1. An high Throne; 'tis seated above all the Kings and Princes of the earth; nay, 'tis far above all heavens, *Ephes. 4.* There is, 1. the *Aery heaven*, which is that space from the earth, *usque ad spheram lunae*, to the sphere of the Moon. 2. The *Starry heaven*; the place where are the Stars, and those *superiores Planetae*, as the Philosophers call them) Planets of the higher elevation, as *Saturnus*, *Jupiter*,

Jupiter, Mars, &c. 3. The *Empyrean heaven*, which is called the *third heaven*, 2 Cor. 12. 2. In this glorious sublime place shall the Throne of the Saints be erected. 2. It is a safe Throne: Other Thrones are unsafe, they stand tottering; *Psal. 73. 18. Thou hast set them in slippery places*; but the Saints Throne is sure: *Rev. 3. 21. He that overcomes, shall sit with me upon my Throne*: The Saints shall sit with *Christ*; he keeps them safe, that no hand of violence can pull them from their Throne. O ye people of God think of this; though now you may be called to the Bar, yet shortly you shall sit upon the Throne.

SECT. 2.

Shewing wherein the Kingdom of heaven excels other Kingdomes.

2. **H**AVING shewn wherein the Saints in glory are like Kings, let us next see wherein the Kingdom of heaven exceeds other Kingdoms.

It exceeds, 1. In the *Founder and Maker*; other Kingdoms have men for their builders, but this Kingdom hath God for its builder: *Hebr. 11. 10. Heaven is said to be made without hands*, 2 Cor. 5. 1. to shew the excellency of it; neither Man or Angel could ever lay stone in this building; God doth erect this Kingdom; *its Builder and Maker is God.*

2. This Kingdom excels in the *Riches* of it; gold doth not so much surpass iron, as this Kingdom doth all other riches; *the gates are of Pearl*, *Rev. 21. 21. And the foundations of it are garnished*

nished with all precious stones, *Ver. 19.* This ce-
 enough for Cabinets to have pearl; but *Rev. 2*
 gates of pearl ever heard of before? 'tis crime
 Kings shall throw down their Crowns and Scepters
 before it, *Rev. 4. 10.* as counting all the
 glory and riches but dust in comparison of
 this Kingdom hath Deity it self to enrich
 and these riches are such as cannot be weigh-
 ed in the ballance; neither the heart of man
 can conceive, nor the tongue of Angel ex-
 press.

1. 3. This Kingdom exceeds in the *Perfection*
 of it; other Kingdoms are defective; they have
 not all provisions within themselves, nor have
 they all commodities of *their own growth*; but
 are forced to traffick abroad, to supply the
 wants at home. King Solomon did send for gold
 to Ophir, *2 Chron. 8. 18.* but there is no defect
 in the Kingdom of heaven, here are all delights
 and rarities to be had. *Rev. 21. 7. He that*
overcometh shall inherit all things. Here is beau-
 ty, wisdom, glory and magnificence; here is the
Tree of life in the midst of this Paradise; all things
 are to be found here but sin and sorrow, the ab-
 sence whereof adds to the fulness of this King-
 dom.

4. 4. It excels in *security*; other Kingdoms fear
 either Forraign Invasions, or Intestine Divisions.
 Solomons Kingdom was peaceable awhile, but at
 last he had an Alarum given him by the enemy,
1 Kings 11. 4. But the Kingdom of heaven is so
 impregnable, that it fears no hostile assaults or in-
 roads*. The Devils are said to be locked up in
 chains, *Jude 6.* The Saints in heaven shall no more
 need fear them, than a man fears that Thiefs rob-
 bing, who is hanged up in chains. The gates of
 this

* Nullus ibi
 hostium metus,
 nulla in fide
 demonum.
 Bern.

Wherein heaven excels other Kingdoms.

19. This celestial Kingdom are not shut at all by day ;
Rev. 21. 25. We shut the gates of the City in a
time of danger ; but the gates of that Kingdom
always stand open, to shew that there is no fear
of the approach of an enemy ; the Kingdom
hath gates for the magnificence of it ; but
the gates are not shut, because of the security
of it.

5. This Kingdom excels in its stability, other
Kingdoms have vanity written upon them, they
cease, and are changed ; though they may have
an head of gold, yet feet of clay. Hosea 1. 4. *I will
cause the Kingdom to cease.* Kingdoms have their
climacterical year : Where is the glory of Athens ?
the pomp of Troy * ? What is become of the * *Jam seges est
Assyrian, Gracian, Persian Monarchy ?* those *ubi Troja fuit ?*
Kingdoms are demolished, and laid in the dust ;
but the Kingdom of heaven hath Eternity writ-
ten upon it, it is an everlasting Kingdom, 2 Pet.
1. 11. other Kingdoms may be lasting, but not
everlasting ; the Apostle calls it βασιλεῖαν ἀσάλευ-
τον, a Kingdom that cannot be shaken, Hebr. 12. 28.
It is fastned upon a strong Basis, the Omnipotency
of God, it runs parallel with Eternity : Revel. 22. 5.
They shall reign for ever and ever.

SECT. 3.

Shewing, that this Kingdom shall be certainly and
infallibly entailed upon the Saints.

3. I Shall next clear the truth of this Propo-
sition, that the Saints shall be possessed
of this Kingdom.

1. In

Religion not imposed on hard terms.

1. In regard of Gods *indulgence*, or free-grace But
Luke 12. 32. It is your Fathers good pleasure to give the g
you a Kingdom. 'Tis not any desert in us, but chain
free-grace in God : The Papists say we merit the
Kingdom *ex condigno*; but we disclaim the title hat
of merit; heaven is a *donative*. favo

2. There is a price paid; Jesus Christ hath sho
shed his blood for it; all the Saints come to the be
Kingdom through blood; Christs hanging upon cy
the Cross, was to bring us to the Crown Bel
as the Kingdom of heaven is a gift in regard ces
of the Father, so it is a *Purchase* in regard of the Son. Sul
selv

SECT. 4.

*The several Corollaries and Inferences drawn from
the Point.*

1. *Infer.*

* *Non tantum
exemplis sed
præmiis ad
Christum alli-
cimur.* Bern.

USE 1. *Information.* 1. *Branch.* It shews us
that Religion is no unreasonable thing;
God doth not cut us out work, and give no re-
ward; godliness inthrones us in a Kingdom*.
When we hear of the Doctrine of Repen-
tance, steeping our souls in brinish tears for sin; the
Doctrine of Mortification *pulling out the right eye*,
beheading the King-sin; we are ready to think 'tis
hard to take down this bitter pill; but here is
that in the Text may sweeten it; there is a *King-
dom* behind, and that will make amends for all;
this glorious recompence doth as far exceed our
thoughts, as it doth surpass our deserts; no
man can say without wrong to God that he is a
hard Master. God gives double pay, he bestows
a Kingdom upon those that fear him; Satan may
disparage the ways of God, like those *spies* that
railed an ill report of the good Land; *Num. 13. 32.*

But

Gods bounty in bestowing a Kingdom?

But will Satan mend your wages if you serve him? he gives damnable pay; instead of a Kingdom, *chains of darkness*, Jude 6.

2. See here the mercy and bounty of God, that hath prepared a Kingdom for his people; it is a favour that we poor *vermiculi, worms, and no men* *, 2 *Infer.* should be suffered to live; but that *worms* should be made *Kings*, this is Divine bounty; 'tis mercy to pardon us, but it is rich mercy to crown us: *Behold, what manner of love is this!* Earthly Princes may bestow great gifts and donatives on their Subjects; but they keep the Kingdom to themselves; though *Pharaoh* advanced *Joseph* to honour, and gave him a Ring from his finger, yet he kept the Kingdom to himself. *Gen. 41. 40.* Only in the Throne I will be greater than thou; but God gives a Kingdom to his people, he sets them upon the Throne. How doth *David* admire the goodness of God in bestowing upon him a temporal Kingdom! 2 *Sam. 7. 18.* Then went King *David* in, and sate before the Lord, and said, *Who am I O Lord God! and what is my house, that thou hast brought me hitherto!* he wondred that God should take him from the sheep-fold, and set him on the Throne! that God should turn his shepherds staff into a Scepter! O then how may the Saints admire the riches of grace, that God should give them a Kingdom, above all the Princes of the earth; nay, far above all *heavens*! God thinks nothing too good for his children. We many times think much of a tear, a prayer, or to sacrifice a sin for him; but he doth not think much to bestow a Kingdom upon us: How will the Saints read over the Lectures of free-grace in heaven, and Trumpet forth the praises of that God who hath crowned them with loving kindness.

How should the Saints long for death?

3. *Infer.*

3. It shews us that Christianity is no disgrace then a full thing. Wise men measure things by the end; what is the end of godliness? it brings a Kingdom; a mans sin brings him to shame. *Prov. 13. Solomon Rom. 6. 21. What fruit had ye in those things? whereof you are now ashamed?* but Religion shall bring to honour: *Prov. 4. 8. it brings a man to a Throne, a Crown, it ends in glory; it is the Cro sinners folly to reproach a Saint; tis just as in the Shimei had reproached David, when he was going to be made King; it is a Saints wisdom to contemn a reproach; say as David, when he danced before the Ark, I will yet be more vile, 2 Sam. 6. 22. If to pray and hear, and serve my God be to be vile, I will yet be more vile: This is my excellency, my glory; I am doing now that which will bring me to a Kingdom: O think it no disgrace to be a Christian. I speak it chiefly to you who are entring upon the wayes of God; perhaps you may meet with such as will reproach and censure you; bind their reproaches as a Crown about your head, despise their censure as much as their praise; remember, there is a Kingdom entailed upon godliness. Sin draws hell after it, grace draws a Crown after it.*

4. *Infer.*

4. See here that which may make the people of God long for death; then they shall enter upon their Kingdom. Indeed the wicked may fear death; it will not lead them to a Kingdom, but a Prison; hell is the jayle where they must lye rotting for ever with the Devil and his Angels. To every Christless person death is the King of terror; but the godly may long for death, it will prefer them to a Kingdom. When Scipio's father had told him of that glory the soul should be invested with in a state of immortality; why then

How should the Saints long for death.

51
If grace then saith *Scripto*, do I tarry thus long upon the
earth? why do I not hasten to die*? Believers are *Tully is
King not perfectly happy till death. When *Cæsar* ask'd *Somn. Scipio*
13. *Solon* who he thought happy? he told him one
thing *Tellus*, a man that was dead; a Christian at death
religion shall be compleatly installed into his honour; the
anointing oyl shall be poured on him, and the
Crown-royal set upon his head. The *Thracians*
as in their funerals used musick. The Heathens (as
going *Theocritus* observes) had their *πενθεσίων*, or
Funeral banquet, because of that felicity which
they supposed the parties deceased were entred
6. 22 into; The Saints are now *heirs of the Kingdoms*,
James, 2. 5. Doth not the heir desire to be crown-
ed?

h will Truly, there is enough to wean us, and make
no diffis willing to be gone from hence. The Saints ease
fly *ashes like bread*, they are here in a suffering condi-
God tion. *Psalms*, 141. 7. *Our bones are scattered at the*
broad *graves mouth, as when one cutteth and cleaveth wood*
as *upon the earth*. When a man hewes and cuts a
tree and a tree, the chips flie up and down, here and there
King a chip: so here a Saint wounded, there a Saint
hell massacred; our bones flie like chips up and down;
for thy sake are we killed all the day long. *Rom.* 8. 36.
ple of But there is a Kingdom a coming, when the bod-
upon dy is buried, the soul is crowned. Who would not
fear willing to sail in a storm if he were sure to be
but a crowned as soon as he came at shore? How is it
a rot that the godly look so ghastly at thoughts of
To death, as if they were rather going to their execu-
error; tion, than their Coronation? though we should be
refer be willing to stay here awhile to do service; yet
had we should with Saint Paul, desire to be dissolved
l be and be with Christ. The day of a believers disso-
why lution is the day of his inauguration.

SECT. 5.

Containing a scrutiny, and tryal whether we be
to this Kingdom.

Use 2.
Trial.

BUT how shall we know that this glorious Kingdom shall be setled upon us at death?
1. If God hath set up his Kingdom *within* us.
Luk. 17. 21. *The Kingdom of God is within you*
by the Kingdom of God there is meant the Kingdom of Grace in the heart. Grace may be compared to a Kingdom, it swayes the Scepter, it gives out Lawes, there is *the law of Love*; Grace bea down the Devils garrisons, it brings the heart into a sweet subjection to Christ; Now is the Kingdom of Grace set up in thy heart? Do thou rule over thy sins? Canst thou binde *the Kings in chains*? Art thou a King over thy pride, passion, unbelief? Is *the Kingdom of God within you*? While others aspire after earthly greatness, and labour for a Kingdom *without* thee, dost thou labour for a Kingdom *within* thee? Certainly if the Kingdom of Grace be in the heart, thou shalt have the Kingdom of glory. If Gods Kingdom enter into thee, thou shalt enter into his Kingdom. But let not that man ever think to reign in glory; who lives a slave to his lusts.

2. If thou art a believer, thou shalt go to the blessed Kingdom. *Jam. 2. 5. Rich in faith, heirs of the Kingdom.* Faith is an heroical act of the soul; it makes an holy adventure on God, by a promise this is the *crowning grace*; Faith puts us into Christ, and our title to the Crown comes in by Christ. By Faith we are born of God, and so we become children of the blood-royal. By Faith

Faith
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fin,

Faith our hearts are purified, *Acts 15. 9.* and so we are made fit for a Kingdom; *rich in faith, heirs of the Kingdom.* Faith paves a Causey to heaven, believers die heirs to the Crown.

3. He that hath a noble, Kingly spirit, shall go to the heavenly Kingdom; *set your affection on things above, Col. 3. 5.* Dost thou live *in mundo supra mundum, in the world, above the world?* The Eagle doth not catch flies, she soars aloft in the air; dost thou *superna anhelare*, pant after glory and immortality? Hast thou a brave majestic spirit, an heavenly ambition? dost thou mind the favour of God, the peace of *Sion*, the salvation of thy soul? Dost thou abhor that which is fordid and below thee? *Alexander* would not exercise at the Olympick games. Canst thou trample upon all sublunary things? Is heaven in thy eye, and Christ in thy heart, and the world under thy feet? He who hath such a Kingly spirit, that looks no lower than a Crown, *he shall dwell on high*, and have his throne mounted far above all heavens.

SECT. 6.

A serious exhortation to Christians.

USE 3. *Exhortation.* And it hath a double aspect; it looks, 1. towards the wicked. Is there a Kingdom to be had, a Kingdom so enamell'd and bespangled with glory? Oh then do not by your folly make your selves incapable of this preferment; do not for the satisfying a base lust forfeit a Kingdom; do not drink away a Kingdom, do not for the lap of pleasure lose the *Crown of life*; if men before they did commit a sin, would but sit down and rationally consider

Use 3.
Exhort.

whether the present gain and sweetness in *sons* would countervail the loss of a Kingdom; I be *Ar* lieve it would put them into a cold sweat, and *God* give some check to their unbridled affections *you* *Saint* *Jacob* took *Esau* by the heel. Look not upon the smiling face of sin, but *take it by the heel* look at the end of it; it will deprive you of *vice* *his* *Kingdom*; and can any thing make amends for that loss*? O is it not madness for the *unfruitful* *works of darkness**, to lose a Kingdom? How will the Devil at the last day reproach and laugh at *hell* *damned* men, that they should be so stupidly sottish, as *do* *have* for a *rattle* to forego a Crown! Like those *Indians*, who for pictures and glass beads will part with their gold. Surely it will much contribute to the vexation of the damned to think how foolishly they missed of a Kingdom.

אֵלֶּיךָ יְיָ
הָיָה וְעַתָּה
אֵלֶּיךָ יְיָ
Ephes. 5. 11.

2. The Exhortation looks *towards the godly* and it exhorts to two things. 1. Is there a Kingdom in reversion? then let this be a motive to duty; do all the service you can for God while you live; *spend and be spent*. The reward is honourable; the thoughts of a Kingdom should add wings to prayer, and fire to zeal; *what honour and dignity hath been done to Mordecai*? saith King *Ahasuerus*, Esther 6. 3. Inquire what hath been done for God? What love hast thou shewed to his Name? what zeal for his glory? where is the head of that *Goliath* hast thou slain for his sake? Methinks we should sometimes go aside into our Closets and weep, to consider how little work we have done for God: What a vast disproportion is there between our service, and our reward? what is all our weeping and fasting compared to a Kingdom? oh improve all your interest for God; make seasons

Let us do all the service we can for God.

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in persons of grace, opportunities for service.

I be And that you may act more vigorously for
t, and God, know, and be assured, the more work
tions you do, the more glory you shall have: Every
t upon Saint shall have a Kingdom; but the more ser-
heel vice any man doth for God, the greater will be
a of his Kingdom; there are degrees of glory *;
nds for which I prove thus:

1. Because there are degrees of torments in
ruiſt hell; Luke 20. ult. They shall receive greater
w will damnation. ΠΕΙΣΟΤΕΡΟΝ ΝΕΙΟΥ. They who
gh a do make Religion a cloak for their sin, shall
h, a have an hotter place in hell: Now if there be de-
se In grees of torment in hell, then by the rule of con-
s will traries there are degrees of glory in the Kingdom
ontri of heaven.

2. Seeing God in his free-grace rewards men
godly according to their works, therefore the more
ere service they do, the greater shall their reward be.
otive Rev. 22. 12. Behold I come quickly, and my reward
while is with me, to give every man according as his
s ho works shall be. He that hath done more, shall
ould receive more; he whose pound gained ten, was
t ho made Ruler over ten Cities, Luke 19. 16. This
faith may very much excite to eminency in Religion;
hath the more the lamp of your grace shines, the more
wed you shall shine in the heavenly Orb; Would you
re is have your Crown brighter, your Kingdom lar-
r his ger, your Palm-branches more flourishing? be
sides Christians of degrees; do much work in a little
y lit time; while you are laying out, God is laying
vast up; the more glory you bring to God, the more
and glory you shall have from God,

2. Walk worthy of this Kingdom. 1 Thes.
im- 2. 12. That ye would walk ἀξίως κ. r. by of God who
seas bath called you to his Kingdom. Live as Kings,
ons let

let the Majesty of holiness appear in your faces those who looked on *Stephen*, saw his face as had been the face of an *Angel*, Acts 6. 15. This kind of Angelical brightness was seen in his visage; when we shine in zeal, humility, gravity, this doth beautifie and honour us in the eye of others, and make us look as those who are heirs apparent to a Crown.

SECT. 7.

Use 4.
Consol.

Here is comfort to the people of God in case of poverty; God hath provided them a Kingdom. *Theirs is the Kingdom of heaven*: A child of God is oft so low in the world, that he hath not a foot of land to inherit; he is poor in purse, as well as poor in spirit; but here is a fountain of consolation opened; the poorest Saint who hath lost all his golden Fleece, is heir to a Kingdom; a Kingdom which excels all the Kingdoms and Principalities of the world, more than Pearl or Diamond doth excel brasse; 'tis pearlesse and endlesse. The hope of a Kingdom, saith *Basil*, should carry a Christian with courage and chearfulness through all his afflictions; and it is a saying of *Luther*, The sea of Gods mercy overflowing in spiritual blessings, should drown all the sufferings of this life. What though thou goest now in rags? thou shalt have thy white robes; What though thou art fed as *Daniel* with pulse, and hast courser fare? thou shalt feast it when thou comest into the Kingdom; here thou drinkest the water of tears, but shortly thou shalt drink the wine of *Paradise*; be comforted with the thoughts of a Kingdom.

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Mourners are blessed.

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CHAP. VI.

Matth. 5. 4. *Blessed are they that mourn.*

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MΑΚΕΙΟΙ ΟΙ ΠΕΝΘΟΥΝΤΕΣ. Here are eight steps leading to true blessedness; they may be compared to *Jacobs Ladder*, the top whereof reached to heaven; we have already gone over one step, and now let us proceed to the second. *Beati Lugentes, Blessed are they that Mourn.* We must go through the *Valley of tears* to Paradise. *Mourning* were a sad and unpleasant subject to treat on, were it not that it hath *blessedness* going before; and *comfort* coming after: Mourning is put here for *Repentance*; it implies both *sorrow*, which is the Cloud; and *tears*, which are the Rain distilling in this golden showre, God comes down to us. The words fall into two parts. 1. An *Affertion*, that Mourners are blessed persons. 2. A *Reason*, because they shall be comforted. I begin with the first, the *Affertion*, Mourners are blessed persons. *Luke 6. 21. Blessed are ye that weep now.* Though the Saints tears are bitter tears, yet they are blessed tears.

Quest. But will all mourning intitle a man to blessedness?

Answ. No; there is a two fold mourning which is far from making one blessed.

AP.

There is a } Carnal } Mourning.
 } Diabolical }

1. There is a *Carnal Mourning*, when we lament outward losses. *Matth. 2. 18. In Ram there was a voice heard, lamentation and weeping and great Mourning; Rachel weeping for her children, &c.* There are abundance of these tears shed; we have many can mourn over a *Dead Child*, that cannot mourn over a *Crucified Saviour*: *Worldly sorrow hastens our Funerals 2 Cor. 7. 10. The sorrow of the world worketh death.*

2. There is a *Diabolical Mourning*, and that is two-fold.

1. When a man mourns that he cannot satisfy his impure lust; this is like the Devil, whose greatest torture is, that he can be no more wicked: Thus *Amnon* Mourned, and was sick, till he had defiled his sister *Tamar*, *2 Sam. 13. 2.* Thus *Abah* Mourned for *Naboths Vineyard*, *1 Kings 21. 4. He laid him down upon his bed, and turned away his face, and would eat no bread; this was a Divellish Mourning.*

2. When men are sorry for the good which they have done; *Pharaoh* grieved that he had let the children of *Israel* go, *Exod. 14. 5.* Many are so divellish, that they are troubled they have prayed so much, and have heard so many Sermons; they repent of their Repentance; but if we repent of the good which is past, God will not repent of the evil which is to come.

SECT. I.

Shewing the Object of Holy Mourning.

TO illustrate this Point of holy Mourning, I shall shew you what is the Adequate Object of it. There are two objects of spiritual mourning, sin and misery.

- I. Sin; and that twofold;
 1. Our own sin.
 2. The sin of others.

I. *Our own sin*; sin must have tears: *Nil est fletu dignum nisi peccatum**: While we carry the fire of sin about us, we must carry the water of tears to quench it: *Ezek. 7. 16.* They are not blessed (saith *Chrysostom*) who mourn for the dead, but who mourn for sin*, and indeed good reason we mourn for sin, if we consider, *1. The guilt of sin, which binds over to wrath: 2. The pollution of sin; sin is a plague spot, and wilt thou not labour to wash away this spot with thy tears? sin makes a man worse than a toad or serpent; the serpent hath nothing but what God hath put into it, poyson is medicinable; but the sinner hath that which the Devil hath put into him. Acts 5. 3. Why hath Satan filled thy heart to lye to the Holy Ghost? What a strange Metamorphosis hath sin made! The soul which*

was

was once of an azure brightness, sin hath made of a fable colour; we have in our hearts the seed of the unpardonable sin; we have the seed of all those sins for which the damned are now tormented; and shall we not mourn? he that mourns not, sure hath lost the use of his Reason; but every Mourning for sin, is not sufficient to entitle a man to Blessedness; I shall shew:

1. What is not the right Gospel-Mourning
 2. What is the right Gospel-Mourning
- } for sin.

S E C T. 2.

I **W**Hat is not the right Gospel-Mourning for sin; there is a five-fold Mourning which is false and spurious.

1. A *despairing* kind of Mourning; such was *Judas* his mourning; he saw his sin, he was sorry, he made confession, he justifies Christ, he makes Restitution, *Matth. 27.* *Judas* who is in hell, did more than many now adays; *he confessed his sin*; he did not plead *necessity*, or *good intentions*; but he makes an open acknowledgement of his sin, *I have sinned*; *Judas* made *Restitution*; his conscience told him he came wickedly by the money; it was the *price of blood*, and he brought again the thirty pieces of silver to the *High Priests*, *Matth. 27. 3.* But how many are there who invade the rights and possessions of others, but not a word of Restitution! *Judas* was *honest*er than they are; well, wherein was *Judas* his sorrow blame-worthy? it was a mourning joyned with despair; he thought his wound

broa-

broader than the playster; he drowned himself in tears; his was not a Repentance *unto life* *, but rather *unto death*.

* Acts 11. 8.

2. An *hypocritical Mourning*; the heart is very deceitful, it can betray as well by a *sear*, as by a *kiss*; *Saul* looks like a mourner, and as he was sometimes *among the Prophets*, 1 Sam. 10. 12. so he seemed to be among the Penitents, 1 Sam. 15. 25. *And Saul said unto Samuel, I have sinned, for I have transgressed the commandment of the Lord.* *Saul* did play the hypocrite in his mourning; for 1. He did not take shame to himself, but he did rather take honour to himself, *vers. 30. honour me before the Elders of the people.* 2. He did pare and mince his sin that it might appear lesser, he laid his sin upon the people; *verse 24. because I feared the people*; they would have me flie upon the spoil, and I durst do no other; a true mourner labours to draw out sin in its bloody colours, and accent it with all its killing aggravations, that he may be deeply humbled before the Lord, *Ezra 9. 6. Our iniquities are increased over our head, and our trespasses are grown up unto heaven.* The true Penitent labours to make the worst of his sinne; *Saul* labours to make the best of sinne; like a patient that makes the best of his disease, lest the Physician should prescribe him too sharp Physick. How easie is it for a man to put a cheat upon his own soul, and by hypocrisie to weep himself into hell!

3. A *forced mourning*; when tears are pumped out by Gods judgements; these are like the tears of a man that hath the stone, or that lies upon the wrack. Such was *Cains* mourning, *Gen. 4. 13. My punishment is greater than*

I can bear; his punishment troubled him more than his sin; to mourn only for fear of hell, is like a Thief that weeps for the penalty, rather than the offence; the tears of the wicked are forced by the fire of affliction.

4. An *extrinsecal* mourning; when sorrow lies only in *superficie*, in the outside, ἀεὶ ἰζοῦσι τὸ πρόσωπο, *they disfigure their faces*, Matth. 6. 16. The eye is tender, but the heart hard. Such was *Ababs* mourning, 1 Kings 21. 27. *He rent his clothes, and put sackcloth on his flesh, and went softly.* His cloaths were rent, but his heart was not rent; he had sackcloth but no sorrow: he did hang down his head like a bul-rush, but his heart was like an Adamant. There are many may be compared to weeping Marbles, they are both watery and flinty.

5. A *vain* fruitless mourning; some will shed a few tears, but are as bad as ever; they will cozen, and be unclean; such a kind of mourning there is in hell; the damned weep, but they blaspheme.

SECT. 3.

3.

WHat is the right Gospel-mourning?

Ans. That mourning which will entitle a man to blessedness, hath these qualifications.

1. It is spontaneous and free; it must come

as

as water out of a spring, not as fire out of a flint. Tears for sin must be like the myrrhe which drops from the tree freely without cutting or forcing. *Mary Magdalens* repentance was voluntary, *she stood weeping*, Luke. 7. She came to Christ with ointment in her hand, with love in her heart, with tears in her eyes; God is for a freewill-offering, he loves not to be put to disstrain.

2. Gospel-mourning is spiritual; that is, when we mourn for sin more than suffering. *Pharaoh* saith, *Take away the plague*, he never thought of the plague of his heart. A sinner mourns because judgement follows at the heels of sin; but *David* cries out, *my sin is ever before me*, Psa. 51. God had threatned that the sword should ride in circuit in his family; but *David* doth not say, the sword is ever before me, but *my sinne* is ever before me; The offence against God troubled him; he grieved more for the treason than the bloody axe; thus the Penitent Prodigal, Luk. 15. 21. *I have sinned against heaven, & against thee*, and before thee; he doth not say, I am almost starved among the husks, but I have offended my father. In particular, our mourning for sin, if it be spiritual, must be under this threefold notion.

1. We must mourn for sin as it is an act of hostility and enmity. Sin doth not only make us unlike God, but contrary to God, *Levit. 26. 40.* and that they have walked contrary unto me. Sin doth affront and resist the Holy Ghost, *Acts 7. 51.* Sin is contrary to Gods nature; God is holy; sin is an impure thing; sin is contrary to his will; if God be of one mind, sin is of another; sin doth all it can to spight God. The Hebrew word

word for sin **ἁμαρτία** signifies rebellion ; a sinne doth **ἁμαρτεῖν** ; now when we mourn for sin as it is a walking Antipodes to heaven, this is Gospel-mourning ; nature will not bear contraries.

2. We must mourn for sin as it is a piece of the highest ingratitude ; it is a kicking against the breasts of mercy. God sends his Son to redeem us, his Spirit to comfort us ; we sinne against the blood of Christ, the grace of the Spirit, and shall we not mourn ? We complain of the unkindness of others, and shall we not lay to heart our own unkindness against God ? *Cæsar* took it unkindly that his son *Brutus* should stab him, **καὶ σὺ τέκνον** and thou my son ? may not the Lord say to us, *these wounds I have received in the house of my friend* * ! **Ἄνθρωπος δ' ὕπ' ἐμὸν καὶ ἐμὸν πόλις διεῖπεν ἔσται** *. *Israel* took their jewels and ear-rings and made a golden Calf of them ; the sinner takes the jewels of Gods mercies, and makes use of them to sin ; ingratitude dies a sin in grain, hence they are called *crimson sins*, *Isa.* 1. 18. *sinnes against Gospel-love are worse in some sense than the sinnes of the Devils, for they never had an offer of Grace tendred to them, Diabolus peccavit in innocentia constitutus, ego vero restitutus : ille persistit in malitia, Deo reprobante, ego vero Deo revocante ; ille obduratur ad punientem, ego vero ad blandientem ; & sic uterque contra Deum, ille contra non requirentem se, ego vero contra morientem pro me ; ecce cuius imaginem horrebam, in multis aspicio me horribiliorem. Anselm. de casu Diab.* Now when we mourn for sin as it hath its accent of ingratitude upon it, this is an Evangelical mourning.

3. We must ~~we~~ mourn for sin, as it is a Privation ;

* *Zach.* 13. 6.

* *Theocr.*

vation; it keeps good things from us; it hinders our communion with God. *Mary* wept for Christs absence, *Joh. 20. 13. they have taken away my Lord.* So our sins have taken away our Lord; they have deprived us of his sweet presence. Will not he grieve who hath lost a rich jewel? When we mourn for sin under this notion, as it makes the Sun of righteousness withdraw from our Horizon; when we mourn not so much that peace is gone, and trading is gone, but God is gone; *Cam. 5. 6. My beloved had withdrawn himself;* this is an holy mourning; the mourning for the loss of Gods favour, is the best way to regain his favour. If thou hast lost a friend, all thy weeping will not fetch him again: but if thou hast lost Gods presence, thy mourning will bring thy God again.

3. Gospel-mourning *cogit ad Deum*, it sends the soul to God. When the Prodigal some repented, he went to his father, *Luke 15. 18. I will arise and go unto my father.* *Jacob* wept and prayed, *Hos. 12. 3.* The people of *Israel* wept and offered sacrifice, *Judg. 2. 5.* Gospel-mourning puts a man upon duty; the reason is, because in true sorrow there is a mixture of hope, and hope puts the soul upon the use of means; That mourning which like the flaming sword, keeps the soul from approaching to God, and heats it off from duty, is a sinful mourning; 'tis a sorrow hatch'd in hell; such was *Sams* grief, which drove him to the Witch of *Endor*, *1 Sam. 28.*

7. Evangelical Mourning is a spur to prayer; the childe who weeps for offending his father, goes to his presence, and will not leave till his father be reconciled to him, *Abraham* could not be

be quiet *ill he had seen the Kings face*, 2 Sam. 14. 32, 33.

4. Gospel-Mourning is for sin in particular: *Dolus versatur in generalibus*: It is with a true penitent as it is with a wounded man; he comes to the Chyrurgeon, and shews him all his wounds; here I was cut with the Sword, here I was shot with a Bullet; So a true penitent bewails all his particular finnes: *Judges 10. 10. We have served Baalim*; they mourned for their Idolatry; And *David* layes his finger upon the fore, and points to that very sin that troubled him: *Psal. 51. 4. I have done this evil*; he means his blood-guiltiness; a wicked man will say he is a sinner; but a child of God saith, I have done *this evil*. *Peter* wept for that particular sin of denying Christ; *Clemens Alexandrinus* saith, he never heard a Cock crow, but he fell a weeping; there must be a particular Repentance, before we have a general pardon,

5. Gospel-tears must drop from the eye of faith. *Mark 9. 24. The father of the child cried out with tears, Lord, I believe*; our disease must make us mourn; but when we look up to our Physician, who hath made a plaister of his own blood, we must not *mourn without hope*; believing tears are precious; when the clouds of sorrow have over-cast the soul, some Sun-shine of Faith must break forth; the soul will be swallowed up of sorrow, it will be drowned in tears, if Faith be not the bladder to keep it up from sinking; though our tears drop to the earth, our faith must reach heaven; after the greatest rain, faith must appear as the Rain-bow in the cloud; the tears of faith are botled as precious wine, *Psal. 56. 8.*

6. Gospel-

True Gospel-mourning.

Sam. 14. 6. Gospel-Mourning is joynd with self-loathing; the sinner doth admire himself, the penitent doth loath himself. *Ezek. 20. 42. Ye shall loath your selves in your own sight for all your evils.* A true penitentiary is troubled not only for the shameful consequence of sin, but the loathsome nature of sin; not only the sting of sin, but the deformed face; How did the Leper loath himself? *Lev. 13. 45.* The Hebrew Doctors say, the Leper pronounced *unclean*, was to put a covering on his upper lip, both as a Mourner, and in token of shame*; The true Mourner cries out, O these impure eyes, this heart which is a conclave of wickedness! he not only leaves sin, but loathsin; he that is fallen in the dirt, loath himself*. ** Maimony, cap. 10. * Hof. 14. 1;*

7. Gospel-Mourning must be purifying; our tears must make us more holy; we must so weep for sin, as to weep out sin; our tears must drown our sins; we must not only *mourn*, but *turn*. *Joel 2. 12. Turn to me with weeping:* What is it to have a watry eye, and a whorish heart? 'tis foolish to say it is day, when the Air is full of darkness: So to say thou repentest, when thou drawest dark shadows in thy life. It is an excellent saying of *St. Austin*, He doth truly bewail the sins he hath committed, who never commits the sins he hath bewailed*. True Mourning is like the *water of jealousy**, it makes the Thigh of sin to rot. *Psal. 74. 14. Thou breakest the heads of the Dragons in the waters.* The heads of our sins, these Dragons are broken in the waters of true Repentance; true tears are cleansing; they are like a Flood, that carries away all the rubbish of our sins with it; the waters of holy Mourning, are like the River *Jordan*, wherein

True Gospel-mourning.

Naaman washed, and was cleansed of his Leprosie. 'Tis reported there is a River in *Sicilia*, where if the blackest sheep are bathed, they become white; so, though our sins be as scarlet, yet by washing in this River of Repentance, they become *white as snow*: Naturalists say of the serpent, before it goes to drink, it vomits out its poyson; in this *be wise as serpents*; before thou thinkest to drink down the sweet cordials of the promises, cast up the poyson that lyes at your heart; do not only mourn for sin, but break from sin.

8. Gospel-Mourning must be joyned with hatred of sin. *2 Cor. 7. 11. What indignation!* We must not only abstain from sin, but abhor sin; the Dove hates the least feather of the Hawk*; a true Mourner hates the least motion to sin; a true Mourner is a sin-hater: *Amnon* hated *Tamar* more than ever he loved her, *2 Sam. 13. 5.* To be a sin-hater, implies two things. 1. To look upon sin as the most deadly evil, a complicated evil; it looks more ghastly than death or hell. 2. To be implacably incensed against it; a sin-hater will never admit of any terms of peace; the War between him and sin, is like the War between *Rehoboam* and *Jeroboam*: *1 Kings 14. 30. There was War between Rehoboam and Jeroboam all their dayes*: Anger may be reconciled, hatred cannot; true Mourning begins in the love of God, and ends in the hatred of sin.

9. Gospel-Mourning in some cases is joyned with Restitution; 'tis as well a sin to violate the *name*, as the *chastity* of another; if we have eclipsed the good name of others, we are bound to ask them forgiveness*

* *Aldrovand.*

Lepra Sicilia, they be scarlet, e, they ne fer- out its e thou of the t your break
 giveness * ; if we have wronged them in their * *Fama para*
 Estate, by unjust, fraudulent dealing, we must *passu ambulat*
 make them some compensation. Thus *Zacharias, cum vita,*
 Luk. 19. 8. *If I have taken anything from any*
man by false accusation, I restore him four-fold,
 according to that Law, *Exod. 22. 1.* Saint James
 bids us not only look to the heart, but the hand.
 James 4. 8. *Cleanse your hands ye sinners, and pu-*
rify your hearts; if thou hast wronged another,
 cleanse thy hands by Restitution; be assured,
 without Restitution, no Remission *.

* *Non remittitur peccatum, nisi restituatur ablatum, Aug.*

10. Gospel-Mourning must be a speedy
 Mourning: We must take heed of adjourning
 our Repentance, and putting it off till death; as
David said, I will pay my vows now, Psal. 116. 18.
 so should a Christian say, I will mourn for sin
 now. Luke 6. 21. *Blessed are ye that weep now;* as
Popilius the Roman Legat, when he was sent to
Antiochus the King, made a Circle round about
 the King, and bade him make his answer before
 he went out of that Circle; so God hath in-
 circled us in the compass of a little time,
 and chargeth us presently to bewail our sins.
Acts 17. 30. *Now God calleth every where to repent;*
 we know not whether we may have another day
 granted us. Oh let us not put off our Mourning
 for sin till the making of our will: Do not
 think holy Mourning is only a death-bed duty;
 you may seek the blessing with tears, as *Isaac,*
 when it is too late. *Quamdiu cras?* saith *Au-*
stin, How long shall I say I will repent to-
 morrow? why not at this instant? — *Mora*
trahit periculum: *Casars* deferring to read his
 letter before he went to the Senate-house, cost
 him his life. The true Mourner makes haste to
 meet an angry God, as *Jacob* did his brother;
 G 2 and

and the *Present* he sends before, is the sacrifice of tears.

11. Gospel-Mourning for sin is constant; there are some who at a Sermon will shed a few tears but this land-flood is soon dried up; the hypocrites sorrow is like a vein opened, and presently stopped; the Hebrew word for *Eye*, עַיִן signifies also a *Fountain*, to shew that the eye must run like a Fountain for sin, and not cease; but it must not be like the *Lybian Fountain* of the Sun which the Ancients speak of; in the *Morning* the water is hot, at *Mid-day* cold; the water of Repentance must not overflow with more heat in the *Morning*, at the first hearing of the Gospel; and at *Mid-day*, in the midst of health and prosperity grow cold, and be ready to freeze; no, it must be *quotidianus plangens*, a daily weeping, as *Paul* said, 1 Cor. 16. 31. *I dye daily*; should a Christian say, *I mourn daily*: Therefore keep open an issue of godly sorrow, and be sure it be not stopped till death. Lam. 2. 18. *Let not the apple of thine eye cease*. It is reported of holy Mr. *Bradford*, scarce a day passed him wherein he did not shed some tears for sin; daily mourning is a good antidote against back-sliding. I have read of one that had an *Epilepsy*, or falling sickness, and being dipped in Sea-water, was cured; the washing of our souls daily in the brinish waters of Repentance, is the best way both to prevent and cure the falling into Relapses.

Even Gods own children must mourn after pardon; for God in pardoning, doth not pardon at one instant sins past and future; but as repentance is renewed, so pardon is renewed: should God by one act pardon sins future as

well as past; this would make void part of Christs Office; What need were there of his intercession, if sin should be pardoned before it be committed? there are sins in the godly of daily incurſion, which muſt be mourned for; though ſin be pardoned, ſtill it rebels; though it be covered, it is not cured: *Rom. 7. 23.* There is that in the beſt Chriſtian, which is contrary to God; there is that in him which deſerves hell, and ſhall he not mourn? A ſhip that is alwayes leaking muſt have the water continually pumped out; while the ſoul leaks by ſin, we muſt be ſtill pumping at the leak by Repentance. Think not O Chriſtian that thy ſins are waſhed away only by Christs blood, but by *water and blood.* The brazen Laver, *Exod. 30. 18.* that the people of *Iſrael* were to waſh in, might be a fit emblem of this ſpiritual Laver, tears and blood; and when holy Mourning is thus qualified, this is *κατὰ Θεὸν λύπη.* *2 Cor. 7. 11.* that *sorrowing after a godly ſort*, which makes a Chriſtian eternally bleſſed.

SECT. 4.

Shewing, *That we muſt mourn for the ſins of others.*

2. **A**S we muſt mourn for our own ſins, ſo we muſt lay to heart the ſins of others*. *πῶθ' ἴδ' ὑμᾶς ἐκ ὑπὲρ τῶν ὀνείων μόνων, ἀλλὰ καὶ ὑπὲρ τῶν ἀλλοτρίων καυνοῦς*
The Poets feign that *Bibla* was turned into a *Fountain*; thus we ſhould wiſh with *Jeremy*, that our eyes were a *Fountain of tears*, that we might weep day and night for the iniquity of the times; *ὁ Θεὸς τῶν μελυμάτων.*
our bleſſed Saviour mourned for the ſins of the *Chryſoſtom.* Jews.

Jews. *Mark 3. 5.* Being grieved, *super callos*, for the hardness, or brawniness of their hearts; and holy David looking upon the sins of the wicked, his heart was turned into a spring, and his eyes into Rivers. *Psal. 119. 136.* Rivers of tears run down mine eyes, because they keep not thy Law. *Lots* Righteous soul was vexed with the unclean conversation of the wicked, *2 Pet. 2. 7.* Lot took the sins of Sodom, and made spears of them to pierce his own soul: *Cyprian* saith that in the Primitive times, when a Virgin who vowed her self to Religion, had defiled her chastity, shame and grief filled the whole face of the Congregation *.

* *Totum Ecclesie catum demittere vultus, atque crubescere.* Cyprian.

Have not we cause to mourn for the sins of others? the whole Axle-tree of the Nation is ready to break under the weight of sin; what an inundation of wickedness is there amongst us? Mourn for the hypocrisie of the times. *Jehu* saith, Come see my zeal for the Lord; but it was zeal for the Throne. This is the hypocrisie of some, they intitle God to whatever they do, they make bold with God to use his Name to their wickedness; as if a Thief should pretend the Kings Warrant for his Robbery. *Micah 3. 11.* They build up Sion with blood, the heads thereof judge for reward; yet will they lean upon the Lord, and say, Is not the Lord among us? Many with a religious kiss smite the Gospel under the fifth rib *: Could not *Abab* be content to kill and take possession, but must he usher it in with Religion, and make fasting a Preface to his murder? *1 Kings 21. 12.* The white Devil is worst; a burning Torch in the hand of a Ghost is most affrighting; to hear the Name of God in the mouths of scandalous hypocrites, is enough

* *Plurimi sub nomine Ecclesie contra Ecclesiam Militant.* Calv.

The sins of others to be mourned for.

enough to affright others from the profession of Religion.

Mourn for the Errors and Blasphemies of the Nation; there is now a free Trade of Error: toleration gives men a Patent to sin: What cursed opinion that hath been long ago buried in the Church, but is now dig'd out of the grave, and by some worshipp'd! *England* is grown as wanton in her Religion, as she is antick in her Fashions: The Jesuites Exchange is open, and every one almost is for an opinion of the newest Cut: Did mens faces alter as fast as their judgements, we should not know them.

Mourn for Covenant violation, this sin is a flying Roll against *England*; breach of Covenant is spiritual harlotry; and for this God may name us *Loammi*, and give us a bill of Divorce.

Mourn for the Pride of the Nation; our condition is low, but our hearts are high. Mourn for the profaness of the Land; *England* is like that man in the Gospel, *Luke 4. 33.* who had a spirit of an unclean Devil. Mourn for the removing of Land-Marks*: Mourn for the contempt offered to Magistracy, the spitting in the face of Authority: Mourn that there are so few Mourners; surely if we mourn not for the sins of others, 'tis to be feared we are not sensible of our own sins: God looks upon us as guilty of those sins in others which we do not lament: our tears may help to quench Gods wrath.

* Deut. 17. 17.

SECT. 5.

That we must mourn for the miseries of the Church.

THE Saints are Members of the body *Mystical* as well as *Political*, therefore must be sensible of the injuries of Gods Church. *Psal. 137. 1. We wept when we remembered Sion.* The people of *Israel* being debarred from the place of publick worship, sate by the Rivers weeping; they laid aside all their Musical Instruments. *Ver. 2. We hanged our Harps upon the Willows.* We were as far from joy, as those Willows were from fruit. *Ver. 4. How shall we sing the Lords song in a strange land?* we were fitter to weep, than to sing.

Non est conveniens iucundus iste sonus.

When we consider the miseries of many Christians in *Germany*, the *Dukedome of Savoy*, and other Forraign parts; who have been driven from their habitations, because they would not desert the Protestant, and espouse the Popish Religion; when instead of a Bible, a *Crucifix*; instead of Prayers, *Misses*; instead of going to Church, they should go on Pilgrimage to some Saint or Relick: When we consider these things, our eyes should run down: Mourn to see Gods Church a bleeding Vine: Mourn to see Christs Spouse with garments rolled in blood.

Methinks I hear *Englands* Passing bell go, let us shed some tears over dying *England*; let us bewail

The seasons of holy Mourning.

bewail our intestine divisions. *Englands* divisions have been fatal; they brought in the *Saxons*, *Danes*, *Normans*; if a *Kingdom* divided cannot stand, how do we stand, but by a miracle of free-grace? Truth is fallen, and peace is fled. *Englands* fine coat of peace is torn, and like *Josephs* coat, dipped in blood. Peace is the glory of a Nation. Some observe, if the top of the Beech Tree be taken off, the whole Tree withers. Peace is the *Apex*, and top of all earthly blessings; this top being cut off, we may truly say the body of the whole Nation begins to wither apace.

Mourn for the oppressions of *England*; the people of this Land have laid out their money only to buy *Mourning*.

SECT. 6.

Shewing the seasons of holy Mourning.

THough we must always keep open the issue of godly sorrow, yet there are some seasons wherein our tears should overflow, as the water sometimes riseth higher; there are three special seasons of extraordinary Mourning, when it should be as it were high-water in the soul.

I. When there are *indicia ira*, tokens of Gods *I. Season.* wrath breaking forth in the Nation. *England* hath been under Gods black Rod these many years; the Lord hath drawn his Sword, and it is not yet put up; O that our tears may blunt the edge of this Sword; when it is a time of treading down, now is a time of breaking up the fallow

The seasons of holy Mourning.

fallow ground of our hearts. *Isa. 22. 4.* Therefore said I, look away from me, I will not be comforted bitterly, for it is a time of treading down. *Joel 2, 13.* A day of darkness and of gloominess, a day of cloud, &c. therefore turn ye even to me with weeping and with mourning. Rain follows thunder. When God thunders in a Nation by his judgments, now the showers of tears must distill. When God smites upon our back, we must smite upon our thigh, *Jer. 31. 19.* When God seems to stand upon the Threshold of the Temple, as if he were ready to take his wings and fly *, then is time to lye weeping between the Porch and the Altar. If the Lord seems to be packing up and carrying away his Gospel, it is now high time to mourn, that by our tears possibly his Repentings may be kindled.

* *Ezek. 10. 4.*

2. Season.

2. Before the performing solemn duties of Gods Worship; as Fasting, or receiving the Lords Supper. Christian, Art thou to seek God in an extraordinary manner? seek him sorrowing. *Luk. 2. 48.* Wouldst thou have the smiles of Gods face, the kisses of his lips? set open all the springs of Mourning, and then God will draw nigh to thee in an Ordinance, and say, *Herrn, am, Isa. 58. 9.* When Jacob wept, then he found God in Bethel, *Hos. 12. 4.* He named the name of the place Peniel, for (saith he) I have seen God face to face, *Gen. 32. 30.* Give Christ the Wine of thy tears to drink, and in the Sacrament he will give thee the Wine of his blood to drink.

3. Season.

3. After scandalous relapses; though I will not say with *Novatus*, there is no mercy for sins of recidivation or relapse, yet I say there's no mercy without bitter Mourning. Scandalous sins reflect

22. 4. reflect dishonour upon Religion : 2 Sam. 12. 14. Therefore now our Cheeks should be covered with blushing, and our eyes bedewed with tears. Peter after his denying Christ, wept bitterly : Christian, hath God given thee over to any enormous sin, as a just reward of thy pride and security, go into the weeping Bath. Sins of infirmity injure the soul, but scandalous sins wound the Gospel. Lesser sins grieve the Spirit, but greater sins vex the Spirit : Isa. 63. 9. And if that blessed Dove weeps, shall not we weep ? When the Air is dark, then the dew falls ; when we have by scandalous sin darkned the lustre of the Gospel, now is the time for the dew of holy tears to fall from our eyes.

SECT. 7.

Setting forth the degrees of Mourning.

NEXT to the seasons of Mourning, let us consider the degree of it ; the Mourning for sin must be a very great Mourning ; the Greek word *πένθος* from *πένω*, imports a great sorrow, such as is seen at the Funeral of a dear friend *. Zach. 12. 10. They shall look on *me whom they have pierced, and they shall mourn for me whom they have pierced, as one that mourneth for his only son.* The *finis lamentis* sorrow for an only child is very great ; such must be the sorrow for sin. Ver. 11. In that day there shall be great Mourning, as the Mourning of Haddrimmon in the valley of Megiddon. In that Valley Josiah, that famous and pious Prince was cut off by an untimely death, at whose Funeral there was bitter lamentation ; thus bitterly must we

we bewail, not the death, but the life of our sins. Now then to set forth the graduation of sorrow :

1. Our Mourning for sin must be so great, as to exceed all other grief. *Elter* Mourning for the Ark was such, that it swallowed up the loss of his two children ; spiritual grief must preponderate all other : We should mourn more for sin, than the loss of friends or estate.

2. We should endeavour to have our sorrow rise up to the same height and proportion as our sin doth. *Manasseh* was a great sinner, and a great Mourner : 2 Chron. 33. 12. *He humbled himself greatly.* *Manasseh* made the streets run with blood, and he made the prison in *Babylon* run with tears. *Peter wept bitterly* *. A true Mourner labours that his Repentance may be as eminent as his sin is transcendent.

* ut scilicet
pescatum la-
chrymis lava-
ret. Ambr.

SECT. 8.

Shewing the Opposite to holy Mourning.

HAVING shewn the nature of Mourning, I shall next shew what is the Opposite to holy Mourning. The Opposite to Mourning, is *hardness of heart*, which in Scripture is called *Cor lapideum*, an heart of stone, Ezek. 36. An heart of stone is far from Mourning and Relenting ; this heart of stone is known by two symptoms.

1. *Insensibility* : A stone is not sensible of any thing ; lay weight upon it, grind it to powder, it doth not feel ; so it is with an hard heart, it is insensible of sin or wrath ; the stone in the Kidneys is felt, but not the stone in the

The Opposite to Mourning.

the heart. *Ephes. 4. 19. Who being past feeling:*
ἀπληγνῶτες.

2. An heart of stone is known by its inflexibility: A stone will not bend; *durum est quod non cedit sacini*; so it is with an hard heart, it will not comply with Gods Command, it will not stoop to Christs Scepter; an heart of stone will sooner break by death, than bend by Repentance; it is so far from yielding to God, that with the Anvil it beats back the Hammer; it *resists the Holy Ghost, Acts 7. 51.*

Oh Christians, if you would be spiritual Mourners, take heed of this stone of the heart. *Hebr. 3. 7. Harden not your hearts.* A stony heart is the worst heart; if it were brazen, it might be melted in the furnace of Iron, it might be bowed with the Hammer; but a stony heart is such, that only the Arm of God can break, and and the blood of God can soften. Oh the misery of an hard heart! 1. An hard heart is void of all grace; while the Wax is hard, it will not take the impression of the seal; the heart while it is hard, will not take the stamp of grace; it must first be made tender and melting; the Plow of the Word will not go upon an hard heart. 2. An hard heart is good for nothing but to make fuel for hell-fire. *Rom. 5. 2. After thy hardness of heart thou treasurest up wrath.* Hell is full of hard hearts, there is not one soft heart there; there is weeping there, but no softness: We read of *Vessels fitted for destruction, Rom. 9. 22.* Impenitency fits these Vessels for hell, and makes them like sere Wood, which is fit to burn. 3. Hardness of heart makes a mans condition worse than all his other sins besides; if one be guilty of great sins, yet if he can mourn, there is hope: Repen-

tance

A reproof to such as mourn not.

tance unravels sin, and makes sin not to be; but hardness of heart binds guilt fast upon the soul; it seals a man under wrath; it is not the hainousness of sin, but hardness of heart that damns: this makes the sin against the Holy Ghost incapable of mercy, because the sinner that hath committed it, is incapable of Repentance.



CHAP. VII.

Containing a sharp Reprehension.

*Use I.
Reproof.
1. Branch.*

Use I.



HIS Doctrine draws up a Charge against several sorts.

1. Those that think themselves good Christians, yet have not learn-

ed this Art of holy Mourning. *Luther* calls Mourning *Rara herba*, a rare herb. Men have tears to shed for other things, but have none to spare for their sins; there are many Murmurers, but few Mourners; most are like the stony ground, which wanted moisture, *Matth. 13.* We have many cry out of hard times, but are not sensible of hard hearts; hot and dry is the worst temper of the body; sure I am to be hot in sin, and to be so dry, as to have no tears, is the worst temper of the soul: How many are like *Gideons dry Fleece*, and like the Mountains of *Gilboa*, there is no dew upon them. Did Christ bleed for sin, and canst not thou weep? if Gods bottle be not filled with tears, his Vial will be filled with wrath.

wrath. We have many *sinners in Sion*, but few *mourners in Sion*. It is with most people, as with a man on the top of a Mast, the Winds blow, and the Waves beat, and the ship is in danger of shipwreck, and he is fast asleep; so when the Waves of sin have even covered men, and the stormy wind of Gods Wrath blows, and is ready to blow them into hell, yet they are asleep in security.

2. It reproves them who instead of weeping *Branch 2.*
for sin, spend their dayes in mirth and jollity; instead of *Mourners*, we have *Ranters*; they take the *Timbrel and Harp*, they spend their dayes in wealth, Job 21. 13. *Vitam agunt Sybariticam* *; * Luther. they do not *lugere animo*, but *indulgere genio*; they live Epicures, and dye Atheists: St. James bids us *turn our laughter to Mourning*, Jam. 4. 9. But they turn their Mourning to laughter. Sampson was brought forth to make the *Philistines* sport, Judg. 16. 26. The jovial sinner doth make the Devil sport; it is a saying of *Theophylact*. It is one of the worst sights to see a sinner go laughing to hell: How unseasonable is it to take the Harp and Viol when God is taking the Sword! Ezek. 21. 9, 10. *A sword, a sword is sharpened, and also turbished, should we then make mirth?* this is a sin that enrageth God. Isa. 22. 12, 13. *In that day did the Lord of Hosts call to weeping and to mourning, and behold joy and gladness, slaying Oxen, and killing sheep, eating flesh, and drinking wine; and it was revealed in mine ears by the Lord of Hosts, Surely this iniquity shall not be purged from you till you dye, saith the Lord God of Hosts.* That is, this your sin shall not be done away by any expiatory sacrifice, but vengeance shall pursue you for ever.

Branch 3.

* *Tantū in ma-
lū latari, dieſq;
jocis & choreis
conſumere, non
ne oſſus imita-
ri qui phreneſſ
laborant, qui
dum carnes pro-
prias lacerant,
vident? Iſid.
Clar.*

3. It reproves thoſe who inſtead of mourning for ſin, rejoyce in ſin. *Prov. 2. 14. 2 Theſſ. 2. 12.* *Εὐδονήσαντες, Who take pleaſure in iniquity:* Wicked men are worſe in this ſenſe than the damned in hell; for I dare ſay they take little pleaſure in their ſins; there are ſome ſo impudently profane, that they will make themſelves and others merry with their ſins; ſin is a ſoul-ſickneſs. *Luke 5. 31.* Will a man make merry with his diſeaſe? ah wretch, did Chriſt bleed for ſin, and doſt thou laugh at ſin? is that thy mirth which grieves the Spirit *? is it a time for a man to break jeſts when he is upon the Scaffold, and his head is to be ſtricken off? thou that laughſt at ſin now, the time is coming when God will laugh at thy calamity; *Prov. 1. 26.*

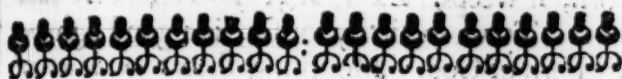
Branch 4.

4. It reproves thoſe that cry down mourning for ſin; they are like the *Philiftines* who ſtopped the Wells, *Gen. 26. 15.* Theſe would ſtop the Wells of godly ſorrow: *Antimonians* ſay this is a legal Doctrine; but Chriſt here preacheth it, *Bleſſed are they that mourn;* and the Apoſtles preached it, *Mark 6. 11. And they went out and preached that men ſhould repent.* Holy ingenuity will put us upon mourning for ſin; he that hath the heart of a child, cannot but weep for his unkindneſs againſt God. Mourning for ſin is the very fruit and product of the Spirit of grace; *Zach. 12. 10.* Such as cry down Repentance, cry down the Spirit of grace; mourning for ſin is the only way to keep off wrath from us; ſuch as with *Sampſon* would break this Pillar, go about to pull down the vengeance of God upon the Land. To all ſuch, I ſay as *Peter* to *Simon Magus*, *Acts 8. 22. Repent therefore of this thy wickedneſs, and pray God if*

perhaps

Motives to holy mourning.

perhaps the thought of thy heart may be forgiven
 O sinner. Repent that thou hast cryed down
 Repentance:



CHAP. VIII.

Motives to holy mourning.



LET me exhort Christians to
 holy Mourning: I now per-
 swade such a Mourning as will
 prepare the soul for blessedness.
 Oh that our hearts were spiri-
 tual limbeck, distilling the wa-
 ter of holy tears! Christs Doves weep. *Ezek. 7.*
16. They that escape shall be like Doves of the Val-
lies, all of them mourning. every one for his ini-
quity. There are several Divine Motives to holy
 Mourning.

1. Tears cannot be put to a better use; if you
 weep for outward losses, you lose your tears; 'tis
 like a showre upon a Rock, which doth no good;
 but tears for sin are blessed tears; *Blessed, are they*
that mourn. These poyson our corruptions; salt-
 water kills the worms; the brinish-water of re-
 penting tears will help to kill that worm of sin
 which thould gnaw the conscience.

2. Gospel-Mourning is an evidence of grace.
Zach. 12. 10. I will pour upon the house of David
and the Inhabitants of Jerusalem the Spirit of grace,
and they shall mourn, &c. The Holy Ghost de-
 scended on Christ like a Dove, *Mat. 3.* The
 Dove is a weeping creature; where there is a

Use 2.
Exhort-

1. Motive.

2. Motive.

Motives to holy mourning.

Dove-like weeping, it is a good sign the Spirit of God hath descended there; weeping for sin is a sign of the new birth; as soon as the child is born, it weeps. *Exod. 2. 3. And behold the babe wept.* To weep kindly for sin, is a good sign we are born of God. Mourning shews *an heart of flesh*, *Ezek. 36. 26.* A stone will not melt; when the heart is in a melting frame, it is a sign the heart of stone is taken away.

3. *Motive.*

3. The preciousness of tears: *Agisio muv uoag*; tears dropping from a mournful, penitent eye, are like the water dropping from the Roses, very sweet and precious to God; a Fountain in the Garden makes it pleasant; that heart is most delightful to God, which hath a Fountain of sorrow running in it. *Mary stood at Christs feet weeping*, *Luke 7. 38.* Her tears were more fragrant and odoriferous than her ointment; the incense when it is broken, smells sweetest; when the heart is broken for sin, now our services give forth their sweetest perfume. *There is joy in heaven over a sinner that repenteth*, *Luke 15. 7.* Whereupon St. Bernard calls tears *Vinum Angelorum*, the wine of Angels; and sure God delights much in tears; else he would not keep a bottle for them, *Psal. 56. 8.* One calls tears *Holocauftum pingue*, a fat sacrifice, which under the Law was most acceptable, *Lev. 3. 3.* St. Hierom calls Mourning a plank after shipwreck: *Chrysostom* calls tears a sponge to wipe off sin; tears are powerful Orators for mercy. *Eusebius* saith there was an Altar at Athens, on which they poured no other sacrifice but tears; as if the Heathens thought there was no better way to pacifie their angry gods, than by weeping: *Jacob wept*, and *had power*

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over the *Angel*, Hosea 12. 4. Tears melt the heart of God. When a Malefactor comes weeping to the Bar, this melts the Judges heart towards him: When a man comes weeping in prayer, and smites on his breast, saying, *God be merciful to me a sinner*, this doth melt Gods heart towards him. Prayer (saith *Hierom*) inclines God to shew mercy, tears compel him; God seals his pardons upon melting hearts; tears, though they are silent, yet have a voice, *Psal. 6. 8.* Tears wash away sin; rain melts and washeth away a ball of snow; repenting tears wash away sin. That sin saith *Ambrose* *, which cannot be defended by argument, may be washed away by tears.

* Quod defendi non potest, ablui potest. Ambr.

4. The sweetness of tears; mourning is the way to solid joy; the sweetest wine is that which comes out of the Wine-press of the eyes *; the soul is never more enlarged, than when it can weep. Closet tears are better than Court-musick. When the heart is sad, weeping easeth it by giving vent: the soul of a Christian is most eased, when it can vent it self by holy mourning; *Chrysostome* observes, *David* who was the great mourner in *Israel*, was the sweet singer in *Israel*, *Psal. 43. 3.* my tears were my meat; on which place *Ambrose* gives this glosse; No meat so sweet as tears; the tears of the penitent saith *Bernard*, are sweeter than all worldly joy; a Christian thinks himself sometimes in the suburbs of heaven when he can weep; when *Hannah* had wept, she went away and was no more sad; sugar when it melts is sweetest; when a Christian melts in tears, now he hath the sweetest joy; when the daughter of *Pharaoh* descended into the river, she found a babe there among the flags; so when we descend

4. Motive.

* αὐτὸν οὐκ ἔστιν ἀλῆθειαν, καὶ οὐκ ἀντίθετον τῷ πνεύματι.

into the river of repenting tears, we find the babe *Jesus* there, who shall wipe away all tears from our eyes. Well therefore might *Chrysostom* solemnly bless God for giving to us this Laver of tears to wash in.

5. Motive.

5. A mourner for sin doth not only good to himself, but to others: he helps to keep off wrath from a Land; as when *Abraham* was going to strike the blow, the Angel staid his hand, *Gen. 22. 12.* so when God is going to destroy a Nation, the mourner stayes his hand; tears in the child's eye sometimes move the angry father to spare the child; penitential tears melt God's heart, and bind his hand: *Jeremy* who was a weeping Prophet, was a great intercessor; God saith to him, *pray not for this people, Jer. 7. 16.* as if the Lord had said, *Jeremy*, so powerful are thy prayers and tears, that if thou prayest I cannot deny thee; *Si quid opus est impetra*, as he saith in *Plautus*; tears have a mighty influence upon God: sure God hath some mourners in the Land, or he had destroyed us before now.

6. Motive.

6. Holy mourning is preventing physick; our mourning for sin here, will prevent mourning in hell; hell is *locus eiularius*, a place of weeping, *Matth. 8. 12.* the damned mingle their drink with weeping. God is said to hold his bottle for our tears, *Psal. 56. 8.* They who will not shed a bottle full of tears, shall hereafter shed rivers of tears, *Luke 6. 25.* *Woe to you that laugh now, for ye shall mourn.* You have sometimes seen sugar lying in a damp place dissolve to water; all the sugared joyes of the wicked dissolve at last to the water of tears; now tears will do us good, now it is seasonable weeping, 'tis like a shower in the spring if we do not weep now, it will be too late

did we hear the language of the damned, they are now cursing themselves that they did not weep soon enough. O is it not better to have our hell here, than hereafter? is it not better to shed repenting tears than despairing tears? he that weeps here is a blessed mourner; he that weeps in hell is a cursed mourner. The Physician by letting the Patient blood, prevents death: by the opening a vein of godly sorrow, we prevent the death of our souls.

7. There's no other way the Gospel prescribes 7. *Motive*, to blessedness but this, *blessed are they that mourn*; This is the road that leads to the new Jerusalem. There may be several wayes leading to a City, some go one way, some another; but there's but one way to heaven, and that is by *Bethlehem* the house of weeping, *Acts 26. 20*. Perhaps a man may think thus, If I cannot mourn for sin, I will get to heaven some other way; I will go to Church, I will give Almes, I will lead a civil life; Nay, but I tell you there's but one way to blessedness, and that is through the valley of tears; if you go not this way you will miss of Paradise. *Luke 14. 3. I tell you nay, except you repent, ye shall all likewise perish*. There are many lines leading to the Centre: but the heavenly Centre hath but one line leading to it, and that is, a tear dropping from the eye of faith; a man may have a disease in his body, that twenty medicines will heal; sin is a disease of the soul, which makes it sick unto death; now there is but one medicine will heal, and that is the medicine of repentance.

8. Consider what need every Christian hath 8. *Motive*, to be conversant in holy mourning; a man may take physick when he hath no need of it; ma-

ny go to the Bath when they have no need; 'Tis rather out of curiosity than necessity. But O what need is there for every one to go into the *weeping bath*! Think what a sinner thou hast been; thou hast fill'd Gods book with thy debts, & what need hast thou to fill his bottle with thy tears! Thou that hast lived in secret sin; God enjoyns thee this penance, *mourn for sin*: but perhaps some may say, I have no need of mourning, for I have lived a very civil life; go home and mourn because thou art but civil; many a mans civility being rested upon, hath damned him. 'Tis sad for men to be without repentance, but 'tis worse to need no repentance, *Luke 15. 7.*

9. Motive.

9. Tears are but finite; tis but awhile that we shall weep; after a few showres that fall from our eyes we shall have a perpetual sunshine; in heaven the bottle of tears is stopt, *Rev. 7. ult. God shall wipe away all tears*; when sin shall cease, tears shall cease. *Psal. 30. 5. Weeping may endure for a night, but joy cometh in the morning*; in the morning of the Ascension, then shall all tears be wip'd away.

10. Motive.

10. The benefit of holy mourning; the best of our commodities come by water.

1. Mourning doth make the soul fruitful in grace: When a showre falls, the herbs and plants grow. *Isaiah 16. 9. I will water thee with my tears O Hesbbon.* I may allude to it; tears water our graces, and make them flourish. *Psal. 104. 10. he sends his springs into the vallies*; that is the reason the vallies flourish with corn, because the springs run there; where the springs of sorrow run, there the heart bears a fruitful crop: *Leah* was tender-eyed, she had a watry eye, and was fruitful; the tender-eyed Christian usually brings more of the fruits of the Spirit; a weeping eye is the water-pot to water our graces.

1. Mourning doth fence us against the Devils
Tentations: Tentations are called *βέλη πνευ-
ματικά*, fiery darts, Ephes. 6. 16: because indeed
they set the soul on fire; Tentations enrage an-
ger, inflame lust; now the waters of holy Mourn-
ing quench these fiery darts; wet powder will
not soon take the fire; when the heart is wetted
and moistned with sorrow, it will not so easily
take the fire of Tentation; tears are the best En-
gines and Water-works to quench the Devils
fire; and if there be so much profit and benefit in
Gospel-sorrow, then let every Christian wash his
face every Morning in the Labor of tears.

* *Fatigem no-
stram debemus
magis lacrymis
rigare quam la-
vacris.*

11. *Motives.*

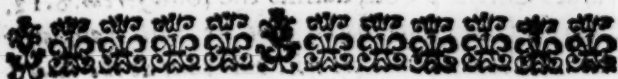
11. And lastly, to have a melting frame of
spirit, is a great sign of Gods presence with us in
an Ordinance; 'tis a sign the Sun of righteous-
ness hath risen upon us, when our frozen hearts
thaw and melt for sin; it is a saying of St. Bernard,
By this you may know whether you have met
with God in a duty, when you find your selves
in a melting and mourning frame; we are apt
to measure all by comfort; we think we never
have Gods presence in an Ordinance, unless we
have joy; herein we are like Thomas; unless
(saith he) *I shall see in his hands the print of the
nails, I will not believe*, John 20. 25. So are we
apt to say, Unless we have incomes of comfort, we
will not believe that we have found God in a duty;
but if our hearts can melt kindly in tears of love,
this is a real sign that God hath been with us; as
Jacob said, Gen. 28. 16. *Surely the Lord is in this place,
and I knew it not.* So Christian, when thy heart
breaks for sin, and dissolves into holy tears, God
is in this duty, though thou knowest it not.

Methinks all that hath been said, should make
us spiritual Mourners; perhaps we have tryed to

mourn, and cannot; but therefore as a man that hath digged so many fathoms deep for water and can find none, at last he digs till he finds a spring; so though we have been digging for the water of tears, and can find none, yet let us weigh all that hath been said, and set our hearts again to work; and perhaps at last we may say as *Isaacs* servants, *Gen. 26. 32. We have found water.* When the herbs are pressed, the watery juice comes out; these eleven serious Motives may press out tears from the eye.

Quest. But may some say, My constitution is such that I cannot weep; I may as well go to squeeze a Rock, as think to get a tear.

Answer. But if thou canst not weep for sin, canst thou grieve? Intellectual mourning is best; there may be sorrow where there are no tears. The Vessel may be full, though it wants vent; it is not so much the weeping eye God respects, as the broken heart; yet I would be loth to stop their tears who can weep; God stood looking on *Hezekiahs* tears, *Isa. 38. 5. I have seen thy tears.* *Dauids* tears made Musick in Gods ears, *Psal. 6. 8. The Lord hath heard the voyce of my weeping.* 'Tis a sight fit for Angels to behold, tears as pearls dropping from a penitents eye.



CHAP. IX.

Shewing the hindrances of mourning.

Quest.



UT what shall we do to get our heart into this mourning frame?

Ans. Do two things.

1. Take heed of those things which will stop these Channels of mourning. 2. Put your selves upon the use of all means that will help forward holy mourning.

1. Take heed of those things which will stop the current of tears, there are nine hindrances of mourning.

1. *The love of sin*; the love of sin is like a stone in the pipe, which hinders the current of water; the love of sin makes sin taste sweet, and this sweetness in sin bewitcheth the heart: Saint Hieron saith, it is worse to love sin, than to commit it: A man may be overtaken with sin, Gal. 6. 1. And he that hath stumbled upon sin unawares, will weep; but the love of sin hardens the heart, keeps the Devil in possession; in true mourning there must be a grieving for sin; but how can a man grieve for that sin which his heart is in love with? oh take heed of this sweet poyson; the love of sin freezeth the soul in impenitency,

2. *Despair*;

2. *Hindr.*

2. *Despair*; despair affronts God, undervalues Christs blood, damns the soul. *Jerem. 8. 12.* They said there is no hope, but we will walk after our own devices, and we will everyone do the imagination of his evil heart: This is the language of despair, there is no hope, I had as good follow my sins still, and be damned for something; despair presents God to the soul, as a Judge clad in the garments of vengeance, *Isa. 59. 17.* *Find* his despair was in some sense worse than his Treason. Despair destroys Repentance; for the proper ground of Repentance, is mercy, *Rom. 2. 4.* The goodness of God leads thee to Repentance. But despair hides mercy out of sight, as the cloud covered the Ark, *Exod. 39.* Oh take heed of this; Despair is an irrational sin, there is no ground for it; the Lord shows mercy to thousands, why mayest not thou be one of a thousand? the wings of Gods mercy, like the wings of the Cherubims, are stretched out to every humble penitent; though thou hast been a great sinner, yet if thou art a weeping sinner, there's a golden Scepter of mercy held forth, *Psal. 103. 11.* Despair locks up the soul in impenitency.

3. *Hindr.*

3. *A conceit that this mourning will make us melancholy*: We shall drown all our joy in our tears; but this is a mistake. Lose our joy? tell me what joy can there be in a natural condition? what joy doth sin afford? is not sin compared to a wound and a bruise? *Isa. 1. 6.* David had his broken bones, *Psal. 51.* Is there any comfort in having the bones out of joynt? doth not sin breed a palpitation and trembling of heart? *Deut. 28. 66.* Is it any joy for a man to be a *Major-missabit*, a terror to himself? Surely of the sinners laughter it may be said, *it is mad.* *Ecclef. 2. 2.*

Whereas

Whereas holy mourning is the breeder of joy, it doth not eclipse, but refine our joy, and make it better *; the Prodigal dated his joy from the time of his Repentance, *Luke 15. 24.* Then they began to be merry.

* *Homine ad Deum converso, mutatur gaudium, non tollitur.*
Aug.

4. *Checking the motions of the Spirit*; the Spirit sets us a mourning, it causeth all our spring-rides, *Psal. 87. 7.* all my springs are in thee. Oft we meet with gracious motions to prayer, and repentance; now when we stifle these motions, which is called a *quenching the Spirit*, *1 Thes. 5. 19.* then we do, as it were, hinder the tyde from coming in. When the dew falls, then the ground is wet; when the Spirit of God falls as dew in its influences upon the soul, then it is moistned with sorrow; but if the Spirit withdraw, the soul is like *Gideons dry fleece*; a ship can as well sail without the wind, a bird can as well fly without wings, as we can mourn without the Spirit. Take heed of grieving the Spirit; do not drive away this sweet Dove from the ark of thy soul. The Spirit is *res tenera & delicata* if it be grieved, it may say, I will come no more; and if it once withdraw we cannot mourn.

5. *Presumption of mercy*; Who will take pains with his heart or mourn for sin, that thinks he may be saved at a cheaper rate? How many, Spider-like, suck damnation out of the sweet flower of Gods mercy! Jesus Christ who came into the world to save sinners, is the occasion of many a mans perishing. Oh faith one, Christ died for me, he hath done all; What need I pray or mourn? Many a bold sinner plucks death from the tree of life; and through presumption goes to hell by that ladder of Christs blood, by which others go to heaven. It is sad when the

goodness

goodness of God, which should lead to repentance. Rom. 4. 2. leads to presumption; O sinner do not hope thy self into hell; take heed of being damned upon a mistake. Thou sayest God is merciful, therefore goest on securely in sin. But who is mercy for? the presuming sinner, or the mourning sinner? Isa. 55. 7. *Let the wicked forsake his way, and return to the Lord, and he will have mercy upon him*; no mercy without forsaking sin; and no forsaking sin without mourning. If a King should say to a company of Rebels, Whosoever comes in and submits, shall have mercy; such as stood out in rebellion, could not claim the benefit of the Pardon. God makes a Proclamation of mercy to the mourner; but such as are not mourners, have nothing to do with mercy. The mercy of God is like the Ark, which none but the Priests were to meddle with; none may touch this golden Ark of mercy but such as are *Priests unto God* *, and have offered up the *sacrifice of tears*.

Rev. i. 6.

Hindr.

6. *A conceit of the smallness of sin*, Gen. 19. 20. *Is it not a little one?* the Devil holds the small end of the Perspective-glass to sinners. To fancy sin less than it is, is very dangerous: an opinion of the littleness of sin keeps us from the use of means. Who will be earnest for a Physitian that thinks it is but a trivial disease? and who will seek to God with a penitent heart for mercy, that thinks sin is but a slight thing? But to take off this wrong conceit about sin, and that we may look upon it with watry eyes: consider,

1. Sin cannot be little, because it is against the Majesty of heaven; there is no treason small, it being against the Kings person.

2. Every

2. Every sin is sinful, therefore damnable : a Penknife or Stiletto makes but a little wound, but either of them may kill as well as a greater weapon : there's death and hell in every sin, Rom. 6. 23. What was it for *Adam* to pluck an Apple? but that lost him his crown. 'Tis not with sin as it is with diseases, some are mortal, some not mortal; the least sin without repentance, will be a lock and bolt to shut men out of heaven.

3. View sin in the red glass of Christs sufferings; the least sin cost *the price of blood*. Would you take a true prospect of sin, go to *Golgotha*. Jesus Christ was fain to veil his glory, and lose his joy, and pour out his soul an offering for the least sin; read the greatness of thy sin in the deepness of Christs wounds. Let not Satan cast such a mist before your eyes, that you cannot see sin in its right colours. Remember, not only great rivers fall into the Sea, but little brooks; not only great sins carry men to hell, but lesser.

7. *Procrastination*; or an opinion it is too soon yet to tune the penitential string. When the Lamp is almost out, the strength exhausted, and old age comes on, then mourning for sin will be in season, but it is too soon yet. That I may shew how pernicious this opinion is, and that I may rowle away this stone from the mouth of the Well, that so the Waters of repentance may be drawn forth, let me propose these four serious and weighty considerations.

7. *Hindr.*

1. Dost thou know what it is to be in the state of nature, and wilt thou say it is too soon to get out of it? Thou art under *the wrath of God*, John 3. 36. and is it too soon to get from under the dropping

dropping of this Vial? Thou art under the power of Satan, Acts 26. 18. and is it too soon to get out of the enemies quarters?

2. Men do not argue thus in other cases; they do not say, Is it too soon to be rich; they will not put off getting the world till old age; no, here they take the first opportunity: It is not too soon to be rich, and is it too soon to be good? is not repentance a matter of the greatest consequence? Is it not more needful for men to lament their sin, than augment their estate?

3. Gods call to mourning looks for present entertainment, Heb. 3. 7, 8. *To day if you will hear his voice, harden not your hearts.* A General besieging a garrison, summons it to surrender upon such a day, or he will storm it. Such are Gods summons to repentance, *To day if ye will hear his voice*; sinners, when Satan hath tempted you to any wickedness, you have not said, It is too soon Satan, but have presently embraced his temptation; have you not put the Devil off, and will you put God off?

4. It is a foolish thing to adjourn, and put off mourning for sin; for 1: The longer you put off holy mourning, the harder you will find the work when you come to it. A bone that is out of joynt, is easier set at first than if you let it go longer. A disease taken in time is sooner cured than if it be let alone till it comes to a Paroxysme*. You may easily wade over the waters when they are low, if you stay till they are risen, they will be beyond your depth. O sinner, the more treasons thou committest, the more dost thou incense heaven against thee, and the harder it will be to get thy pardon; the longer thou spinnest out the time of thy sinning, the more work thou

*Sero medicina
paretur, cum
mala per longam
invaluerint mo-
ras.

thou makest for repentance. 2. To adjourn, and put off mourning for sin, is folly, in respect of the uncertainty of life; how doth the procrastinating sinner know that he shall live to be old? *What is your life? it is but a vapour*, James 4. 14. how soon may sickness arrest thee, and death strike off thy head? may not thy sun set at noon? Oh then what imprudence is it to put off mourning for sin, and to make a long work, when death is about to make a short work? *Caesar* deferring to read the Letter sent him, was stab'd in the Senate-house. 3. 'Tis folly to put off all till last in respect of the improbability of finding mercy; though God give thee space to repent, he may deny thee grace to repent. When God calls for mourning and thou art deaf, when thou callest for mercy God may be dumb, *Prov.* 1. 24, 28. Think of it seriously, God may take the latter time to judge thee in, because thou didst not take the former time to repent in. 4. To respite our solemn turning to God till old age, or sickness, is high imprudence, because these late acts of devotion are for the most part dissembled and spurious. Though true mourning for sin be never too late, yet late mourning is seldom true*. That repentance is seldom true-hearted, which is gray-headed; 'Tis disputable whether these Autumn-tears are not shed more out of fear of hell, than love to God. The Mariner in a storm throws his goods over-board, not but that he loves them, but he is afraid they will sink the ship; when men fall to weeping-work late, and would cast their sins over-board, it is for the most part only for fear lest they should sink the ship and drown in hell; 'Tis a great question whether the sick bed penitent doth not mourn because

* *Sera penitentia
tunc yaro vera.*

because he can keep his sins no longer. All which considered, may make men take heed of running their souls upon such a desperate hazard as to put all their work for heaven upon the last hour.

3. Hindr.

3. *Delay of the execution of justice.* Eccles. 8. 11. *Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.* God forbears punishing, therefore men forbear repenting. He doth not smite upon their back by correction, therefore they do not smite upon their thigh by humiliation, Jer. 31. 19. The sinner thinks thus, God hath spar'd me all this while, he hath eeked out patience into long-suffering; sure he will not punish, Psal. 10. 11. *He hath said in his heart, God hath forgotten.* God sometimes in infinite patience adjourns his judgements, and puts off the Sessions awhile longer; he is not willing to punish, 2 Per. 3. 9. The Bee naturally gives hony, but stings only when it is angred. The Lord would have men make their peace with him, Isa. 27. 5. God is not like an hasty creditor, that requires the debt, and will give no time for the payment; he is not only gracious, but *waiteth to be gracious* *. Isa. 30. 18. but God by his patience would bribe sinners to repentance; but alas how is this patience abused; Gods long suffering hardens; because God stops the Vial of his wrath, sinners stop the Conduit of tears. That the patience of God may not (through our corruption) obstruct holy mourning; let sinners remember: 1. Gods patience hath bounds set to it, Gen. 6. 3. Though men will not set bounds to their sin, yet God sets bounds to his patience; there is a time when the Sun of Gods

* *penitentiam
expectat tuam,
dum patienti-
am exercet su-
am.*

patience

patience will set; and being once set, it never returns any degrees backwards; the Lease of patience will soon be run out: There is a time when God saith, *My Spirit shall no longer strive.* The Angel cryed, *the hour of his judgement is come,* Rev. 14. 7. Perhaps the next sin thou committest God may say, *Thy hour is now come.* 2. To be hardened under patience, makes our condition far worse; incensed justice will revenge abused patience; God was patient towards *Sodom*, but not repenting, he made the fire and brimstone flame about their ears. *Sodom* that was once the wonder of Gods patience, is now a standing Monument of Gods severity; all the plants and fruits are destroyed; and as *Tertullian* saith, that place still smells of fire and brimstone *. Long forbearance is no forgiveness; God may keep off the stroak awhile, but *justice is not dead, but sleepest.* God hath *leadens feet*, but *iron hands*; the longer God is taking his blow, the sorer it will be when it comes; the longer a stone is falling, the heavier it will be at last; the longer God is whetting his Sword, the sharper it cuts; finnes against patience are of a deeper dye; these are worse than the sins of the Divels: The lapsed Angels never sinned against Gods patience; how dreadful will their condition be, who therefore sin, because God is patient; for every crumb of patience, God puts a drop of wrath into his Viol; the longer God forbears a sinner, the more interest he is sure to pay in hell.

* Olet adhuc
incendio terra

9. *Mirth and Musick*: Amos 6. 5. *That 9. Hindr.*
chant to the sound of the Viol, and drink wine in Bowles; instead of the Dirge, the Anthem, many sing away sorrow, and drown their tears in wine;

wine; the sweet waters of pleasure destroy the bitter waters of mourning. How many go dancing to hell, like those fish which swim down pleasantly into the dead Sea! Let us take heed of all these hindrances of holy tears: *Let our Harp be turned into mourning, and our Organ into the voice of them that weep,* Job 30. 31.



CHAP. X.

Shewing some helps to Mourning.



AVING removed the Obstructions, let me in the last place propound some helps to holy mourning.

1. Set *Dauids* prospect continually before you. *Psal.* 51. 4.

My sin is ever before me. *Da-*

vid, that he might be a Mourner, kept his eye still upon sin; See what sin is, and then tell me if there be not enough in it to draw forth tears. I know not what name to give it bad enough; one calls it the *Dive's excrement*; sin is *malorum colluvies*; it is a complication of all evil; it is the spirits of mischief distilled. 1. Sin dishonours God, it denies Gods Omniscieny, it derides his Patience, it distrusts his Faithfulness; sin tramples upon Gods Law, slights his Love, grieves his Spirit. 2. Sin wrongs us. 1. Sin *shames us*: *Prov.* 14. 34. *Sin is a rebroach to any people*: sinne hath made us naked, it hath plucked off our Robe, and taken our Crown from us; it hath spoiled us of our glory; nay, it hath not only made us

naked

naked, but impure. Ezek. 16. 6. *I saw thee polluted in thy blood.* Sin hath not only taken off our cloth of gold, but it hath put upon us filthy garments, Zach. 3. 3 *God made us after his likeness,* Gen. 1. 26. but sin hath made us like the Beasts that perish, Psal. 49. ult. We are all become brutish in our affections; nor hath sinne made us only like the Beasts, but like the Devil. John 8. 44. Sinne hath drawn the Devils picture upon mans heart. 2. Sinne *stabs us*; the sinner like the *Jaylor*, draws a Sword to kill himself*; he is bereaved of his judgement, and like the man in the Gospel, possessed with the Devil, *he cuts himself with stones**; though he hath such a stone in his heart that he feels it not. Every sin is a stroak at the soul; *tot vicia, tot vulnera*; so many sinnes, so many wounds; every blow given to the Tree, helps forward the felling of the Tree: Every sinne is an hewing and chopping down the soul for hell-fire; if then there be all this evil in sinne; if this *forbidden fruit* hath such a bitter Core, it may make us mourn; our hearts should be the Spring, and our eyes the Rivers.

* Acts 16. 27;

* Mark. 5. 5;

2. If we would be *Mourners*, let us be *Orators*: Beg a spirit of contrition*; pray to God that he will put us in mourning, that he will give us a melting frame of heart; let us beg *Achah's* blessing, Jos. 15. *Springs of water*, Josh. 15. 19. Let us pray that our hearts may be spiritual *limbeck*s, dropping tears into Gods bottle. Let us pray that we who have the *poysen of the Serpent*, may have the *tears of the Dove*; the Spirit of God is a *Spirit of mourning*; let us pray that God would pour that

* *Da Domine Deus cordi meo penitentiam, oculis lachrymarum fontem.*
Austin.

* Velle bonum
nisi gratia ad-
miniculo non
possumus. Aug.
de grat. & lib.
arbit.

Spirit of grace on us, whereby we may look on him whom we have pierced and mourn for him, Zach. 12. 10. God must inspire, before we can sus-
pire ; he must breath in his Spirit *, before we can breath out our sorrows ; the Spirit of God is like the fire in a Still, that sends up the dews of grace in the heart, and causeth them to drop from the eyes. 'Tis this blessed Spirit whose gentle breath causeth our spices to smell, and our waters to flow ; and if the spring of mourning be once set open in the heart, there can want no joy ; as tears flow out, comfort flows in ; which leadsto the second part of the Text, *they shall be comforted.*



CHAP. XI.

*Shewing the comforts belonging to Mour-
ners.*

Matth. 5. 4. *They shall be comforted.*



AVING already presented to your view the dark side of the Text, I shall now shew you the light side, *they shall be comforted.*

Where observe, 1. Mourning goes before comfort ; as the laun-
cing of a wound precedes the cure ; the *Anti-
nomian* talks of comfort, but cries down mour-
ning for sin ; he is like a foolish Patient, who
having a Pill prescribed him, licks the sugar, but
throws away the Pill. The Libertine is all for
joy

joy and comfort, he licks the sugar, but throws away the bitter Pill of Repentance; if ever we have true comfort, we must have it in Gods way and method; sorrow for sin ushers in joy. *Isa. 57. I will restore comfort to him, and to his Mourners.* That is the true Sun-shine of joy which comes after a shower of tears; we may as well expect a crop without seed, as comfort without Gospel-mourning.

2. Observe, that God keeps his best Wine till last; first, he prescribes mourning for sin, and then sets abroad the Wine of consolation; the Devil doth quite contrary; he shews the best first, and keeps the worst till last: First he shews the Wine sparkling in the glass, then comes the *biting of the Serpent*, Prov. 23. 32. Satan sets his dainty dishes before men; he presents sin to them coloured with beauty, sweetned with pleasure, silvered with profit, and then afterwards the sad reckoning is brought in. He shewed *Judas* first the silver bait, and then struck him with the hook: This is the reason why sin hath so many followers, because it shews the best first; first the *golden Crowns*, and then comes the *Lions teeth*. Rev. 9. 7, 8.

But God shews the worst first; first he prescribes a bitter portion, and then brings a cordial, *they shall be comforted.*

3. Observe, Gospel-tears are not lost, they are *seeds of comfort*; while the penitent doth pour out tears, God pours in joy; if thou wouldst be chearful (saith *Chrysostom*) be sad *; *Psal. 126. 5. They that sowe in tears, shall reap in joy.* It was the end of Christs anointing and coming into the world, that he might comfort them that mourn: *Isa. 61. 3.* Christ had the

* ἐν δάκρυσιν
παροχλεύει
δαί πένθει.
Chryf.

oyle of gladness poured on him, (as *Chryſtoſt* ſaith) that he might pour it upon the Mourner; well then may the Apoſtle call it a repentance *not* to be repented of; 2 Cor. 7. 10. A mans drunkenneſs is to be repented of, his uncleanneneſs is to be repented of; but his repentance is never to be repented of, becauſe it is the inlet to joy: *Bliffed are they that mourn; for they ſhall be comforted.*

Here is ſweet fruit from a bitter ſtock: Chriſt cauſed the earthen Veſſels to be filled with water, and then turned the water into wine, *John* 2. 9. So when the eye, that earthen Veſſel hath been filled with water brim full, then Chriſt will turn the water of tears into the wine of

* τὸ δάκρυ-joy. Holy mourning ſaith *Saint Baſil* *, is
 ὡς τὸ σπέρμα ἔ- the ſeed out of which the flower of eternal joy
 δόξης καὶ γ- doth grow.

δοξασμα γι- The Reaſon why the Mourner ſhall be com-
 νεται τῆς- forted, is: *Wisdom* 1. 1. 1.

ἀγωνίας χα- 1. Becauſe Mourning is made on purpoſe for
 εἶς. *Baſil*; this end; Mourning is not preſcribed for it ſelf,
 but in order ad viſum, that it may lay a train for
 comfort; therefore we ſow in tears, that we may
 reap in joy. Holy mourning is a ſpiritual medi-
 cine; now a medicine is not preſcribed for it
 ſelf, but for health ſake; ſo Goſpel-mour-
 ning is appointed for this very end, to bring forth
 joy.

2. The ſpiritual Mourner is the fitteſt perſon
 for comfort: When the heart is broken for
 ſin, now it is fitteſt for joy; God pours the gol-
 den oyle of comfort into broken Veſſels; the
 Mourners heart is emptied of pride, and God
 fills the empty with his bleſſing; the Mourners
 tears have helped to purge out corruption; and
 after purging phyſick, God gives a Julip. The
 Mour-

Mourner is ready to faint away under the burden of sin; and then the bottle of strong water comes seasonably. The Lord would have the incestuous person (upon his deep humiliation) to be comforted, lest he should be swallowed up with over much sorrow, 2 Cor. 2. 7.

This is the Mourners privilege, *he shall be comforted*; the Valley of tears brings the soul into a Paradise of joy; a sinners joy brings forth sorrow; the mourners sorrow brings forth joy. John 16. 22. *Your sorrow shall be turned into joy.* The Saints have a wet seed-time, but a joyful Harvest. *παρεκληθήσονται, They shall be comforted.*

SECT. I.

Showing the Mourners comfort here.

NOW to illustrate this, I shall show you what the comforts are the Mourners shall have: These comforts are of a divine infusion, and they are twofold: either *Here* or *here* after *. *ἐν τοῦθα καὶ ἐχελ.* Chrysost.

I. **COMFORTS HERE.**] They are called *the consolations of God*, Job. 15. 11. That is, *Great comforts*, such as none but God can Give; they exceed all comforts as far as heaven doth earth. The root on which these comforts grow, is, *The blessed Spirit*; he is called *ὁ παρεκλητω*, the Comforter, John 14. 26. and comfort is said to be a *fruit of the Spirit*, Gal. 5. 22. Christ did purchase peace, the Spirit speaks peace.

Quest. How doth the Spirit comfort?

Ansn. Either } Mediatly.
Or
Immediately.

1. *Mediatly*; By helping us to apply the Promises to our selves, and draw water out of those *Wells of salvation*; we lie as dead children at the breast, till the Spirit helps us to suck the breast of a promise; and when the Spirit hath taught Faith this Art, now comfort flows in. O how sweet is the breast-milk of a Promise!

2. The Spirit comforts *immediatly*; The Spirit by a more direct act presents God to the soul as reconciled; it *sheds his love abroad in the heart*, from whence flowes infinite joy, *Rom. 5. 5.* The Spirit secretly whispers *Pardon* for sin, and the sight of a Pardon dilates the heart with joy, *Matth. 9. 2.* *Be of good cheer, thy sinnes are forgiven thee.*

That I may speak more fully to this point, I shall show you the qualifications and excellencies of these comforts which God gives his mourners.

1. These comforts are *real comforts*; the Spirit of God cannot witness to that which is untrue. There are many in this age do pretend to comfort, but their comforts are meer impostures; the body may as well swell with *wind*, as with *flesh*: a man may as well be swelled with false, as true comforts*; The comforts of the Saints are certain, they have the *Seal of the Spirit* set to them. *Ephes. 2. 13. 2 Cor. 1. 22.* A seal is for confirmation; when a Deed is sealed, it is firm and unquestionable. When a Christian hath the seal of the Spirit stamped upon his heart, now he is confirmed in the love of God.

* *Distinguedum est inter Gaudia Veritatis & Vanitatis. Aug.*

Quest. Wherein do these comforts of the Spirit

Spirit which are unquestionably sure, differ from those which are false and pretended?

Ans. Three ways. 1. The comforts of Gods Spirit are laid in deep conviction, *John 16.7,8. and when he (that is the Comforter, v.7.) is come, he shall reprove,* (or as the Greek word is, *ἐλέγξει*, he shall convince) *the world of sin.*

Quest. Why doth conviction go before consolation?

Ans. Conviction fits for comfort; by conviction the Spirit doth sweetly dispose the heart to these two things. 1. To seek after Christ. When once the soul is convinced of sin, and the hell that follows it, now a Saviour is precious. When the Spirit hath shot in the arrow of conviction, now saith a poor soul, where may I meet with Christ? In what Ordinance may I come to enjoy Christ? (*am ye him whom my soul loves?*) All the world for one glimpse of my Saviour. 2. The Spirit by conviction makes the heart willing to receive Christ upon his own terms; man, by nature, would article and indent with Christ; he would take half Christ; he would take him for a *Saviour*, not a *Prince*; he would accept of Christ as he hath *an head of gold*, *Cant. 5. 11.* but not as he hath *the government upon his shoulders*, *Isa. 9. 6.* But when God lets loose the spirit of bondage, and convinceth a sinner of his lost, undone condition, now he is content to have Christ upon any terms. When *Paul* was struck down to the ground by a spirit of conviction, he cries out, *Lord, what wilt thou have me to do?* *Acts. 9. 6.* Let God propound what Articles he will, the soul will subscribe to them. Now when a man is brought to

Christ

Christs termes, to believe and obey, then he is fit for mercy; when the Spirit of God hath been a spirit of *conviction*, then it becomes a spirit of *consolation*; when the plough of the Law hath gone upon the heart, and broken up the fallow ground, now God sows the seed of comfort.

Those who brag of comfort, but were never yet convinced, nor broken for sin, have cause to suspect their comfort to be a delusion of Satan. It is like a mad mans joy, who fancies himself to be King, but it may be said of his laughter, *it is mad*, Eccles. 2. 2. The seed which wanted *depth of earth*, withered, *Matth. 13.* that comfort which wants *depth of earth*, deep humiliation and conviction, will soon wither and come to nothing.

2. The Spirit of God is a sanctifying, before a comforting Spirit; as Gods Spirit is called the *Comforter*, so he is called a *spirit of grace*, *Zach. 12. 10.* Grace is the work of the Spirit; Comfort is the seal of the Spirit; the work of the Spirit goes before the seal; the graces of the spirit are compared to *water*, *Isa. 44. 3.* and the comforts of the spirit are compared to *oyl*, *Isa. 61. 1.* First, God pours in the water of the spirit, and then comes the oyl of gladness. The oyl (in this sense) runs above the water; Hereby we shall know whether our comforts are true and genuine. Some talk of the comforting spirit; who never had the sanctifying Spirit; they boast of assurance, but never had grace; these are spurious joys, these comforts will leave men at death, they will end in horrour and despair: Gods Spirit will never set seal to a blank. First, the heart must be an Epistle written with the finger

finger of the Holy Ghost, and then it is sealed with the Spirit of Promise.

3. The comforts of the Spirit are humbling : Lord saith the soul, What am I that I should have a smile from heaven, and that thou shouldst give me a privy seal of thy love ? The more water is poured into a Bucket, the lower it descends ; the fuller the ship is laden with sweet spices, the lower it sails ; the more a Christian is filled with the sweet comforts of the Spirit, the lower he sails in humility ; the fuller a Tree is of fruit, the lower the bough hangs, the more full we are of the fruits of the Spirit, joy and peace, Gal. 5. 22. the more we bend down in humility. St. Paul a chosen Vessel *, fill'd with the wine of the Spirit *, did not more abound in joy, than in lowliness of mind. Eph. 3. 8. *Unto me, who am less than the least of all Saints, is this grace given, &c.* He who was the chief of the Apostles, calls himself the least of Saints. * Acts 9. 15. * 2 Cor. 3. 1.

Those who say they have comfort, but are proud, they have learned to despise others, and are climb'd above Ordinances, their comforts are delusions ; the Diel is able not only to transform himself into an Angel of Light, 2 Cor. 11. 4. but he can transform himself into the Comforter. 'Tis easie to counterfeit money, to silver over brasse, and put the Kings image upon it ; the Diel can silver over false comforts, and make them look as if they had the stamp of the King of heaven upon them ; the comforts of God are humbling ; though they lift the heart up in thankfulness ; yet they do not puff it up in pride.

2. The comfort God gives his Mourners, are

are unmixed; they are not tempered with any bitter ingredients; worldly comforts are like wine that runs dregs; there is that guilt which in checks and corrodes; *in midst of laughter heart is sad*, Prov. 14. 13. *Queen Mary* once said, if she were opened, they would find *Ca* lying at her heart; if the breast of a sinner were anatomized and opened, you would find a worm gnawing at his heart; guilt is a *W* which feeds in the breast of his comfort; a sinner may have a smiling countenance, but a condemning conscience; his mirth is like the mirth of a man in debt, who is every hour in fear of arresting; the comforts of wicked men are spiced with bitterness, they are worm-wood wine.

Hi sunt qui trepidant, & ad omnia fulgura perterriti sunt,

Cum tonat exanimis, primo quoque murmure cœli-

But spiritual comforts are pure, they are not muddled with guilt, nor mixed with fear, they are the pure wine of the Spirit; what the Mourner feels is joy, and nothing but joy.

3. These comforts God gives his Mourners, are *sweet*. Eccles. 12. 7. *Truly the light is sweet*; so is the light of Gods countenance; How sweet are those comforts which bring the Comforter along with them? *John* 14. 16. Therefore the love of God shed into the heart, is said to be *better than wine*, Cant. 1. 2. Wine pleaseth the palate, but the love of God cheers the conscience; the *lips of Christ drop sweet smelling myrror*, Cant. 5. 13. The comforts God gives are a Christians Musick, they are the golden Pot and the Manna; the Nectar and *Ambrosia* of

The excellency of the mourner's comforts.

Christian ; they are the Saints Festival, their banquetting stuffe ; so sweet are these Divine comforts, that the Church had her *καὶ ὁ θυμὸς* fainting fits for want of them. *Cant. 2. 5.* *Stay me with flagons*) *Metonymia Subiecti pro ad-* *huc* ; the flagons are put for the wine ; by these flagons are meant the comforts of the Spirit ; the Hebrew word *מִשְׁכָּנִים* signifies all variety of delights ; to shew the abundance of delectability and sweetness in these comforts of the Spirit.) *Comfort me with App'es.*] Apples are sweet in taste, fragrant in smell ; so sweet and delicious are those Apples which grow upon the tree in Paradise.) These comforts from above are so sweet, that they make all other comforts sweet ; health, estate, relations ; they are like sawce which makes all our earthly possessions and enjoyments come off with a bitter relish. So sweet are these comforts of the Spirit, that they do much abate and moderate our joy in worldly things ; he who hath been drinking spirits of wine, or *Alkermes*, will not much thirst after water : and that man who hath once *tasted how sweet the Lord is*, *Psal. 34. 8.* and hath drunk the cordials of the Spirit, will not thirst immoderately after secular delights. Those who play with dogs and birds, it is a signe they have no children ; such as are inordinate in their desire and love of the creature, declare plainly that they never had better comforts.

4. These comforts which God gives his mourners are holy comforts ; they are call'd *the comforts of the Holy Ghost*, *Acts 9. 31.* Every thing propagates in its own kind * ; the holy Ghost can no more produce impure joys in the soul, than

* *Omne agens
operatur secundum
naturam
agentis.*

than the Sun can produce darkness; he who has the comforts of the Spirit, looks upon himself as a person engaged to do God more service; He the Lord looked upon me with a smiling face. I can never pray enough, I can never love God enough. The comforts of the Spirit raise in the heart an holy antipathy against sin; the Dove hates every feather that hath grown upon the Hawk: so there is an hatred of every motion and temptation to evil; he who hath a principle of life in him, opposeth every thing that would destroy life, he hates poison; so he that hath the comforts of the Spirit living in him, sets himself against those sinnes which would murder his comforts; divine comforts give the soul more acquaintance with God, 1 John 1. 4. *Our fellowship is with the Father and his Son Jesus.*

5. The comforts reserv'd for the mourners are *filling comforts*, Rom. 15. 13. *The God of hope fill you with joy*, John 16. 24. *Ask that your joy may be full*. When God pours in the joyes of heaven, they fill the heart, and make it run over, 2 Cor. 7. 4. *I am exceeding joyful*, the Greek word is *ὑπερπνεύσεύομαι*, I overflow with joy, as a Cup that is filled with wine till it runs over. Outward comforts can no more fill the heart than a Triangle can fill a Circle. Spiritual joyes are satisfying, Psal. 63. 5. *My heart shall be satisfied as with marrow, and I will praise thee with joyful lips*. David's heart was full, and the joy did break out at his lips. Psal. 4. 7. *Thou hast put gladness in my heart*; worldly joys do put gladness into the face, 2 Cor. 5. 12. *they rejoice in προσωπω*, in the face; but the Spirit of God puts gladness into the heart; divine joyes are heart-

heart-joyes, *Zach. 10. 7. John 16. 22. Your heart shall rejoyce*; a believer doth ἐν ὑμῶν χαίρειν, *Luke 1. 47. My spirit rejoiceth in God.* And to show how filling these comforts are which are of an heavenly extraction, the Psalmist saith they create greater joy than when wine and oyl encrease, *Psal. 4. Wine and Oyl may delight, but not satishie*; they have their vacuity and indigence; we may say as *Zach. 10. 2. they comfort in vain*; outward comforts do sooner cloy than chear, and sooner weary than fill. *Xerxes* offered great rewards to him that could finde out a new pleasure; but the comforts of the Spirit are satisfactory, they recruit the heart, *Psalms. 94. 19. Thy comforts delight my soul.* There is as much difference between heavenly comforts and earthly, as between a banquet that is eaten, and one that is painted on the wall.

6. The comforts God gives his Mourners in this life, are *glorious comforts.* *1 Pet. 1. 8. Joy full of glory.* 1. They are *glorious*, because they are a prelibation and fore-taste, of that joy which we shall have in a glorified estate. * These comforts are an handseel and earnest of glory, they put us in heaven before our time. *Ephes. 1. 13, 14. Ye were sealed with that holy Spirit, which is an earnest of the inheritance*; the earnest is part of the sum behind; so the comforts of the Spirit are the earnest; the cluster of grapes at *Eskeol* *, the first-fruits of the heavenly *Canaan.* 2. The joyes of the Spirit are *glorious*, κατ' ἀντισέσω, in opposition to other joyes, which compared with these, are inglorious and vile. A carnal mans joy, as it is acry and flashy, so it is sordid, he sucks nothing but dregs.

* Προπόσις-
μοῦ ἔργου.
Chryl.

* Num. 13. 23.

Amos

Amos 6. 13. Ye rejoyce in a thing of naught. A carnal spirit rejoyceth, because he can say this house is his, this estate is his; but a gracious spirit rejoyceth because he can say this God is his. *Psal. 48. 14. For this God is our God for ever and ever.* The ground of a Christians joy is glorious, he rejoyceth in that he is an heir of the promise; the joy of a godly man is made up of that which is the Angels joy, he triumphs in the light of Gods countenance; his joy is that which is Christs own joy; he rejoyceth in the mystical union which is begun here, and consummate in heaven: Thus the joy of the Saints is a joy full of glory.

* *Jubilatio dicitur cum cordis latitia oris efficacia non expletur.*

* *Plurimis mortem attulit gaudium ingens. Gell.*

7. The comforts which God gives his Mourners, are infinitely transporting and ravishing; so delightful are they and amazing, that they cause a *jubilation*; which as some of the Learned speak, is so great, that it cannot be expressed; of all things joy is the most hard to be deciphered; 'tis called *latitia inenarrabilis*, joy unspeakable, *1 Pet. 1. 8.* You may sooner taste honey, than tell how sweet it is; the most pathetical words can no more set forth the comforts of the Spirit, than the most curious Pensil can draw the life and breath of a man; the Angels cannot express the joyes they feel; some have been so overwhelmed with the sweet raptures of joy, that they have not been able to contain, but as *Moses* have died * with a kiss from Gods mouth. Thus have we seen the glass oft breaking with the strength of the liquor put into it.

8. These comforts of the Spirit are powerful, they are strong cordials, so the Apostle phraseth it, *Hebr. 6. 18. ἰσχυρὰ παρηγορησιν*, strong consolation. Divine comfort, 1. Strengthens for duty.

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duty. *Nehem. 8. 10. The joy of the Lord is your strength.* Joy whets and sharpens industry; a

man that is steeled and animated with the comforts of Gods Spirit, goes with vigour and alacrity through the exercises of Religion; he believes firmly, he loves fervently, he is carried full sail in duty; *the joy of the Lord is his strength.*

2. Divine comfort supports under affliction.

1 Thes. 1. 6. He receiveth the Word in much affliction; μετὰ χαρᾶς, with joy. The wine of

the Spirit can sweeten the waters of Marah*: * *Amaritudines*

They who are possessed of these heavenly comforts, can gather grapes of thorns, and fetch honey out of the Lyons carcass: They are strong consolations indeed, that can stand it out against the fiery trial, and turn the flame into a bed of Roses.

How powerful is that comfort, which can make a Christian glory in tribulation? *Rom. 5. 3. A*

believer is never so sad, but he can rejoyce; the Bird of Paradise can sing in Winter. *2 Cor. 6. 10.*

As sorrowing, yet alwayes rejoycing. Let sickness come, the sense of pardon takes away the sense of pain. *The Inhabitants shall not say I am sick,*

Isa. 33. 24. Let death come, a Christian is above it; *O death where is thy sting?* *1 Cor. 15. 55.* At

the end of the Rod a Christian tastes honey; these are strong consolations.

9. The comforts Gods Mourners have, are heart-quieting comforts; they cause a sweet acquiescence and rest in the soul*.

The heart of a Christian is in a kind of ataxy and discomposure,

like the Needle in the Compass, it shakes and trembles till the Comforter comes. Some creatures

cannot live but in the Sun; a Christian is even dead in the Nest, unless he may have the Sun-

light of Gods countenance. *Psal. 143. 7. Hide not thy*

nes mundi duc-
ges reddit. Aug.

* *ἡσυχία ἐν ᾧ ἡ ἐ-*
πίστα ἐστίν. Arist.
Eth.

thy face from me, lest I be like them that go down into the pit: Nothing but the breast will quiet the child; 'tis only the breast of consolation quiets the believer.

10. The comforts of the Spirit are abiding comforts, as they abound in us, so they abide with us. *John 14. 16. He shall give you another Comforter, that he may abide with you for ever.* Worldly comforts are still upon the wing, ready to fly; they are like a land-flood, or a flash of lightning.

| Mart.

—*Sape fluunt imo sic quoque lapsa sinu.*—

All things here are *πρόσκαιρα*; but the comforts with which God feeds his Mourners, are immortal: *2 Thes. 2. 16. Who hath loved us, and hath given us* *παρακλησιν αἰωνίαν*, everlasting consolation. Though a Christian hath not always a full beam of comfort, yet he hath a dawning of it in his soul; he hath still a ground of hope, and a root of joy; there is that within him which bears up his heart, and which he would not on any terms part with.

Use.

Behold the Mourners privilege, *he shall be comforted.* David who was the great Mourner of Israel, was the sweet singer of Israel. The weeping Dove shall be covered with the golden feathers of comfort; O how rare and superlative are these comforts!

Quest. But may not Gods Mourners want these comforts?

Ans. Spiritual Mourners have a title to these comforts, yet they may sometimes want them. God is a free Agent, he will have the timing of our comforts; he hath *αὐτεξουσία*, a self freedom,

dom, to do what he will. The holy one of *Israel* will not be limited, he will reserve his Prerogative to give or suspend comfort, *prohibitu*; and if we are awhile without comfort, we must not quarrel with his dispensations; for as the Mariner is not to wrangle with Providence, because the wind blows out of the East, when he desires it to blow out of the West; nor is the Husbandman to murmur, when God stops the bottles of heaven in time of drought; so neither is any man to dispute or quarrel with God, when he stops the sweet influence of comfort, but ought rather to acquiesce in his sacred will.

But though the Lord might by vertue of his Sovereignty with-hold comfort from the Mourner, yet there may be many pregnant causes assigned why Mourners want

- comfort. } 1. In regard of God.
 } 2. In regard of themselves.

1. *In regard of God*: He sees it fit to with-hold comfort, 1. That he may raise the value of grace: We are apt to esteem comfort above grace; therefore God locks up our comforts for a time, that he may enhance the price of grace; when farthings go better than gold, the King will call in farthings, that the price of gold may be the more raised. 2. God would have his people learn to serve him for himself, and not for comfort only; it is *amor Meretricium*, an Harlot love, to love the husbands money and tokens, more than his person; such as serve God only for comfort, do not so much serve God, as serve themselves of him.

The comforts of heaven resembled to a Feast.

2. That Gods Mourners want comfort, it is most frequently in regard of themselves.

1. Through mistake, which is two-fold.

1. They go not to the right spring for comfort; they go to their tears, when they should go to Christs blood; it is a kind of Idolatry to make our tears the ground of comfort; *Mourning is not meritorious*; it is the way to joy, not the cause. *Jacob* got the blessing in the garments of his elder brother; true comfort flows out of Christs sides; our tears are stained, till they are washed in the blood of Christ. *John 16.*

u't. In me peace. 2. Mistake is, that Mourners are privileged persons, and may take more liberty; they may slacken the strings of duty, and let loose the reins to sin: Christ hath indeed purchased a liberty for his people, but *an holy liberty*; not a liberty for sin, but from sin; *1 Pet. 2. 16. Ye are a Royal Priesthood, a peculiar people*; ye are not in a state of slavery, but *Royalty*; What follows? do not make Christian liberty a cloak for sin. *Ver. 16. As free, and not using your liberty for a cloak of maliciousness.* If we quench the sanctifying Spirit, God will quench the comforting Spirit; sin is compared to a cloud, *Isa. 44. 22.* This cloud intercepts the light of Gods countenance.

2. Gods Mourners sometimes want comfort through discontent and peevishness. *David* makes his disquiet the cause of his sadness. *Psal. 43. 5. Why art thou cast down O my soul? why art thou disquieted within me?* A disquieted heart like a rough Sea, is not easily calmed; 'tis hard to make a troubled spirit receive comfort; this disquiet ariseth from various causes; sometimes from outward sorrow and melan-
choly;

choly ; sometimes from a kind of envy ; Gods people are troubled to see others have comfort, and they want it ; and now in a pet they refuse comfort, and like a froward child, put away the breast. *Psal. 77. 2. My soul refused to be comforted.* Indeed a disquieted spirit is no more fit for comfort, than a distracted man is fit for counsel ; and whence is the Mourners discontent, but pride ? as if God had not dealt well with him in stopping the influences of comfort ; O Christian, thy spirit must be more humbled and broken before God empty out his golden oyle of joy.

3. The Mourner is without comfort, for want of applying the promises ; he looks at that sin which may humble him, but not at that Word which may comfort him. The Mourners eyes are so full of tears that he cannot see the promise ; the vertue and comfort of a medicine is in the applying ; when the promises are applied by faith, they bring comfort : *Hosea 2. 19. Isa. 49. 15, 16.* Faith milks the breast of a promise. That Satan may hinder us of comfort it is his policy, either to keep the promise from us, that we may not know it, or to keep us from the promise that we may not apply it. Never a promise in the Bible, but belongs to the Mourner, had he but the skill and dexterity of faith to lay hold on it.

4. The Mourner may want comfort, through too much earthly-mindedness ; by feeding immoderately on earthly comforts, we miss of heavenly comforts. *Isa. 57. 17. For the iniquity of his covetousness was I wroth, and I hid me.* The earth puts out the fire ; earthliness extinguisheth the

flame of divine joy in the soul; an Eclipse is *per interpositionem corporis Lunaris*; when the Moon, which is a dense body, comes between; the Moon is an Emblem of the world: *Rev. 12. 1.* when this comes between, then there is an Eclipse in the light of Gods face; Such as dig in Mines, say there is such a damp comes from the earth as puts out the light of a candle; earthly comforts send forth such a damp as puts out the light of spiritual joy.

5. Perhaps the Mourner hath had comfort, and lost it: *Adams* Rib was taken from him when he was asleep, *Gen. 2. 21.* Our comforts are taken away when we fall asleep in security; the Spouse lost her beloved when she lay upon the bed of sloath, *Cant. 5. 2, 6.*

For these Reasons Gods Mourners may want comfort; but that the spirituall Mourner may not be too much dejected, I shall reach forth the cup of consolation, *Jer. 16. 7.* and speak a few words that may comfort the Mourner in the want of comfort: 1. Jesus Christ was without comfort, therefore no wonder if we are; our comforts are not better than his; he who was the Son of Gods love, was without the sense of Gods love. 2. The Mourner hath a seed of comfort; *ἡ σπέρμα ζωῆς. Psal. 97. 11.* Light is sown for the righteous. Light is a Metaphor put for comfort, and it is sown: Though a child of God hath not comfort alwayes in the flower, yet he hath in the seed; though he doth not feel comfort from God, yet he takes comfort in God. 3. A Christian may be high in grace, and low in comfort; the high Mountains are without flowers, the Mines of gold have little or no corn growing on them; a Christians heart may be a rich Mine

of grace, though it be barren of comfort. 4. The Mourner is heir to comfort; and though for a *(small moment)* God may forsake his people, *(Isa. 54.7.)* yet there is a time shortly coming, when the Mourner shall have all tears wiped away, and shall be brimfull of comfort; this joy is reserved for heaven, and this brings me to the second particular.

SECT. 2.

Shewing the mourners comforts hereafter.

2. COMFORTS HERE AFTER. 2. *Comforts* *They shall be comforted.* Though in this *hereafter.*

life some interviews and love-tokens pass between God and the mourner, yet the great comforts are kept in reversion; *in Gods presence is fulness of joy*; There is a time coming (the day-star is ready to appear) when the Saints shall bathe themselves in the river of life, when they shall never see a wrinkle on Gods brow more; but his face shall shine, his lips drop hony, his arms sweetly embrace them. The Saints shall have a spring-tyde of joy, and it shall never be low-water; the Saints shall at that day put off their mourning, and exchange their fables for white robes: Then shall the *winter be past*, the *rain of tears be over and gone**; the *flowers of joy* shall appear; and after the weeping of the Dove, *the time of the singing of birds shall come*. This is the great consolation, the *Jubily* of the blessed which shall never expire: in this life the people of God taste of joy, but in heaven the full vessels shall be broach'd; There is a *river* in the midst of the

* Cant. 2. 11;

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heavenly Paradise, which hath a fountain to feed it, *Psal.* 36. 8, 9.

The times we are cast into, being for the present sad and cloudy, it will not be amiss for the reviving the hearts of Gods people, to speak a little of these comforts which God reserves in heaven for his mourners. *They shall be comforted.*

The greatness of these celestial comforts is most fitly in Scripture expressed by the joy of a *feast*; mourning shall be turned into feasting; and it shall be a *marriage-feast*, which is usually kept with the greatest solemnity, *Rev.* 19. 9. *Blessed are they which are called into the marriage-supper of the Lamb.* Bullinger and Gregory the great, do understand this *Supper of the Lamb*, to be meant of the Saints supping with Christ in heaven*; men after hard labour go to supper: So when the Saints shall *rest from their labours**, they shall sup with Christ in glory: Now to speak something of the last great Supper;

* *Ibi gratia sine merito, charitas sine modo.*
Bernard.
Rev. 14. 13.

It will be a great Supper, 1. In regard of the *Founder* of this Feast; *God*; it is the Supper of a King, therefore sumptuous and magnificent, *Psal.* 95. 3. *The Lord is a great God, and a great King above all gods.* Where should there be state and magnificence but in a Kings Court? 2. It will be a great Supper in regard of the *cheer* and provision; this exceeds all Hyperbolies. What blessed fruit doth the tree of life in Paradise yield! *Rev.* 2. 7. Christ will lead his Spouse into the *banqueting house*, and feast her with those rare Viands, and cause her to drink that spiced wine, that heavenly *Nectar* and *Ambrosia* wherewith the Angelical powers are infinitely refreshed.

The comforts of heaven resembled to a Feast.

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First, Every dish served in at this heavenly Supper shall be *sweet to our palate*; there is no dish here we do not love; Christ will make such *savory meat* as he is sure his Spouse loves.

Secondly, There shall be *no want here*, there is no want at a Feast; the various fulness in Christ will prevent a scarcity; and it will be a fulness without surfeit, because a fresh course will continually be served in.

Thirdly, they who eat of this Supper shall *never hunger more*; hunger is a sharp sawce; the *Lambs Supper* shall not only satisfy hunger, but prevent it, *Rev. 7. 16. They shall hunger no more!*

3. It will be a great Supper in regard of the *company invited*. Company adds to a Feast, and is of it self sawce to sharpen and provoke the appetite. Saints, Angels, Archangels will be at this Supper; nay, Christ himself will be both *Founder and Guest*; the Scripture calls it an *innumerable company* * &c. *Heb. 12.* and that which * *Cedit in solatium beatorum;* makes the society sweeter, is, that there shall be perfect love at this Feast. The Motto shall be, *c r unum, & via una, one heart, and one way,* all the guests shall be linked together with the golden chain of charity. *qui eo sane latiores quo plures sunt.*

4. It will be a great supper in regard of the *bol'y mirth*, *Eccles. 10. 19. a feast is made for mirth*; at this supper there shall be joy, and nothing but joy, *Psalms 16. ult.* There is no weeping at a feast. O what triumph and acclamations will there be? There are two things at this *Supper of the Lamb* will create joy and mirth. 1. When the Saints shall think with themselves that they are kept from a worse supper. The Devils have a supper (such an one as it is) a black banquet; there are two dishes serv'd in, *weeping, and gnashing*

gnashing of teeth; every bit they eat makes the hearts ache; who would envy them their dinner here; who must have such a supper? 2. It will be matter of joy at the *Supper of the Lamb*, the Master of the Feast bids all his guests welcome the Saints shall have the smiles of Gods face, the kisses of his lips; he will lead them into the wine-cellar, and display the Banner of love over them. The Saints shall be as full of *solace*, as *fire*. What is a Feast without mirth? worldly mirth is flashy and empty, this shall be infinitely delightful and ravishing.

*Ibi Angelorum Chori con-
giant. Aug.*

5. It will be a great supper for the *musick*. This will be a marriage-supper, and what better musick than the Bridegrooms voyce? saying, my Spouse, my undefiled, *Take thy fill of love*; there will be the Angels Anthems *, The Saints triumphs; the Angels those trumpeters of heaven shall sound forth the excellencies of *Jehovah*; and the Saints those noble Queristers shall *take down their harps from the willows*, and joyn in concert with the Angels, praying and blessing God. *Rev. 15. 2, 3. I saw them that had gotten the victory over the Beast, having the Harps of God, and they sing the song of Moses, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty, just and true are thy ways thou King of Saints, &c.* O the sweet harmony at this Feast, it shall be Musick without discord.

6. This Supper is great, in regard of the place where it shall be celebrated, in the *Paradise of God*, *Rev. 2. 7.* It is a stately Palace; stately, 1. For its *situation*; 'tis in *excessis*, of a very great height, *Rev. 21. 8.* 2. For its *prospect*; all sparkling beauties are there concentrated; and the delight

delight of the prospect, is propriety; that is the best prospect, where a man can see furthest on his own ground. 3. For its *amplitude*; this Royal Feast shall be kept in a most spacious Room, a Room infinitely greater than the whole firmament, one Star whereof (if we may believe Astronomers) is bigger than the whole earth; though there be such a *multitude* as no man can number, *of all Nations, Kindreds, People, and Tongues*, Revel. 7. 9. yet the Table is long enough, and the Room spacious enough for all the Guests. *Aulus Gellius* in his 13th. Book, makes this to be one of those four things which are requisite to a Feast, *locus electus, a su place*. The Empyrean heaven bespangled with light arrayed with rich hangings, embroydered with glory, seated above all the visible orbs, is the place of the Marriage-supper; this doth infinitely transcend the most profound search; I am no more able to express it, than I can span the firmament, or weigh the earth in a pair of balances.

7. It will be a great Supper in regard of the *continuance*, it hath no end. Epicures have a short Feast, and a long reckoning; but those who shall sit down at the heavenly Banquet, shall not rise from the Table; the cloth shall never be taken away, but they shall be always feeding upon those *dulcia fercula*, those sweet junkets and delicacies which are set before them: We read King *Abashnervus* made a Feast for his Princes that lasted *an hundred and fourscore dayes*, Esther 1. 4. But this blessed Feast reserved for the Saints, is for ever. Psal. 16. 11. *At thy right hand there are pleasures for evermore.*

Use.

Consol.

* *Mercēs tua
Domine magna
nimis, neque e-
nim magnus es
tu, & parua
merces tua.*
Austin.

Use. Consolation. How may this be as Be-
stone to keep the hearts of Gods people from
fainting! they shall be comforted †; they shall
with Christ upon the Throne, Rev. 3. 21. and
down with him at the Table. Who would
mourn for sin, that are sure to meet with
rewards! They shall be comforted. The Marriage
supper will make amends for the valley of tears:
thou Saint of God, who art now watering the
plants, and weeping bitterly for sin, at this
and great Feast thy water shall be turned into wine
thou who now mortifiest thy corruptions, and
beatest down thy body by prayer and fasting, shalt
shortly sup with Christ and Angels; thou who
didst refuse to touch the forbidden Tree, shalt sit
upon the Tree of life in the Paradise of God. Thou
impoverished Saint, who hast scarce a bit of bread
to eat, remember for thy comfort, in thy fathers
house there is bread enough; and he is making ready
a Feast for thee, where all the dainties of hea-
ven are served in; O feed with delight upon the
thoughts of this Marriage-supper; after thy
Funeral begins thy Festival; long for suppers
time.

Longa mora est nobis que gaudia mellea dffert.

Christ hath paid for this Supper upon the
cross, and there is no fear of a reckoning to be
brought in; wherefore comfort one another with these
words.



Matth. 5. 5. *Blessed are the meek, for they shall inherit the earth.*

CHAP. XII.

Concerning Christian meekness.



WE are now got to the third step leading in the way to blessedness, *Christian meekness.* μακάριοι οἱ πραεῖς, *Blessed are the meek.* See how the Spirit of God adorns the hidden man of the heart with multiplicity of graces! The workmanship of the Holy Ghost is not only *curious*, but *various*; it makes the heart *meek*, *pure*, *peaceable*, &c. The graces therefore are compared to *Needle-work*, which is different and various in its flowers and colours*. In the words there is a duty, *meekness*; and that Duty like the *Dove*, brings an Olive-leaf in the mouth of it, *They shall inherit the earth.* * Psal. 45. 14.

The Proposition I shall insist on, is, That *meek persons are blessed persons.* For the right understanding of this, we must know there is a two-fold meekness.

Dost,

1. Meekness towards God.
2. Meekness towards man.

1. *Meekness*

1. *Meekness towards God*, which implies two things

1. Submission to his Will. }
2. Flexibleness to his Word. }

1. *Submission to Gods Will* : when we carry ourselves *calmly* without swelling or murmuring under the dispensations of Providence. 1 Sam. 3. 18. *It is the Lord, let him do what seemeth him good.* The meek-spirited Christian saith thus, Let God do what he will with me, let him carve out what condition he please, I will submit ; God sees what is best for me, whether a fertile soil or a barren ; let him chequer his work as he please, it sufficeth God hath done it ; it was an unmeek spirit in the Prophet to struggle with God, *Jonab 4. 9. I do well to be angry to the death.*

2. *Flexibleness to Gods Word* : When we are willing to let the Word bear sway in our souls, and become pliable to all its Laws and Maxims ; he is spiritually meek who conforms himself to the mind of God, and doth not quarrel with the instructions of the Word, but the corruptions of his heart. *Cornelius* his speech to *Peter* did savour of a meek spirit. *Acts 10. 33. Now therefore we are all here present before God, to hear all things that are commanded thee of God.* How happy is it when the Word which comes with *Majesty*, is received

* *James 1. 21. with meekness* * !

2. *Meekness towards man* ; this *Basil* the great calls the indelible Character of a gracious soul ; *Beati Mites, Blessed are the meek.* To illustrate this, I shall shew what this *Παύτης*, or meekness is. Meekness is a grace whereby we are enabled

enabled by the Spirit of God to moderate our passion. 1. It is a grace.] The Philosopher calls it a *virtue* *; but the Apostle calls it a grace, * *Militia est virtus quae moderat diuinitatem servat circa iram, Piccolom.* therefore reckons it among the *fruits of the Spirit*, Gal. 5. 23. it is of a Divine Extract and Original. 2. By it we are enabled to moderate our passion.] By nature the heart is like a *troubled Sea*, casting forth the foam of anger and wrath; now meekness doth calm the passions; it fits as Moderator in the soul, quieting and giving check to its distempered motions; 'tis *νεῦντος Ἰουχῆς σύνμετερος*. as the Moon doth serve to temper and allay the heat of the Sun; so Christian meekness doth allay the heat of passion; meekness of Spirit doth not only fit us for communion with God, but civil converse with men; and thus *prae omnibus virtutibus principatum tenet* *. * *Piccolom.* Meekness hath a divine beauty and sweetness in it; it credits Religion, it wins upon all; this meekness consists in three things.

1. Bearing of injuries.
2. Forgiving of injuries.
3. Recompensing good for evil.

1. Meekness consists in *bearing of injuries*; I may say of this grace, *it is not easily provoked*; a meek spirit like wet Tinder, will not easily take fire. *Psal. 38. 12, 13. They that seek my hurt, spake mischievous things, but I as a deaf man heard not.* Meekness is *frænum ira*, the bridle of anger; the passions are fiery and headstrong, meekness gives check to them; meekness *bridles the mouth*, it ties the tongue to its good behaviour; meekness observes that Motto, *ἀνέχεσθαι ἀντιχέσθαι*, bear and forbear *.

[Epictetus.

bear *. There are four things opposite to meekness.

1. Meekness is opposed to *hastiness of spirit*, *Eccles. 7. 9. Be not hasty in thy spirit to be angry, for anger rests in the bosom of fools.* When the heart boils in passion, and anger (as *Seneca* saith) sparkles forth in the eye, this is far from meekness; *anger rests in the bosom of fools.* Anger may be in a wise man, but it rests in a fool. The angry man is like flax, or Gunpowder, no sooner do you touch him but he is all on fire. *Saint Basil* calls anger drunkenness; and *Hierom* saith there are more drunken with passion, than with wine. *Seneca* calls anger *brevis insania*, a short fit of madness; sometimes it suspends the use of reason; in the best things we are cool enough; in Religion we are all yce, in contention all fire. How unbeseeming is rash anger, how doth it disguise and disfigure! *Homer* saith of *Agamemnon*, that when he did moderate his passion, he resembled the gods, he was like *Jupiter* in feature, like *Pallas* in wisdom; but when he was in his fury, he was a very Tyger, nothing of *Jupiter* did appear in him; as *Plato* counselled the great Revellers and drinkers of his time, that they should view themselves in a glass when they were in their drunken humour, and they would appear loathsome to themselves: So let a man disguised with passion view himself in the glass, and sure he would ever after be out of love with himself.

Ora tument ira, nigrescunt sanguine vena.

Ephes. 4. 26, 27. Let not the Sun go down upon your wrath, neither give place to the Devil; Oh *saith*

saith one, he hath wrong'd me, and I will never give place to him : but, better give place to him than to the Devil : an hasty spirit is not a meek spirit. *Caution.* Not but that we may in some cases be angry. There is an holy anger ; that anger is without sin, which is against sin ; meekness and zeal may stand together ; in matters of Religion a Christian must be clothed with the spirit of *Eliab*, and be full of the fury of the Lord, Jer. 6. 11. Christ was meek, Mar. 11. 29. yet zealous, John 2. 14, 15. The zeal of Gods house did eat him up.

Caution.

2. Meekness is opposed to malice ; malice is the Devils picture : John 8. 44. Malice is mental murder : 1 John 3. 15. it unfits for duty. How can such a man pray ? I have read of two men that lived in malice, who being asked how they could say the Lords prayer ? one answered, he thank'd God there were many good prayers besides : The other answered, when he said the Lords prayer, he did leave out those words, *As we forgive them that trespass against us* : But Saint *Austin* brings in God replying, *Because thou dost not say my prayer, therefore I will not hear thine* *. Were it not a sad judgement, if all that a man did eat should turn to poison ! to a malicious man all the holy Ordinances of God turn to poyson ; the table of the Lord is a snare, he eats and drinks his own damnation ; a malicious spirit is not a meek spirit.

1

3. Meekness is opposed to revenge ; malice is the scum of anger ; and revenge is malice boyling over ; malice is a vermin, lives on blood : revenge is Satans Nectar and *Ambrosia* *, *gratius*. Luth. this is the savoury meat which the malicious man dresseth for the Devil ; the Scripture forbids

3.

L

revenge.

*Quia tu non
dici meam, ego
non audiam
tuam.*

** Nihil Diabolo
gratius.* Luth.

revenge. Rom. 12. 19. *Dearlly Beloved, avenge not your selves*; this is to take Gods office out of his hand, who is called the *God of recompence*, Jer. 51. 56. and the *God of vengeance*, Psal. 94. 1. This I urge against those who challenge one another to Duels; indeed spiritual Duels are lawful; it is good to fight with the Devil. *James* 4. 7. *Resist the Devil*: 'Tis good to Duel with a mans self, the regenerate part against the carnal: Blessed is he that seeks a revenge upon his lusts. 2 Cor. 7. 11. *Yea, what revenge?* — but other Duels are unlawful; *Avenge not your selves*. The Turks, though a barbarous people, did in Ancient times burn such as went to Duel in their sides with hot coals of fire; they who were in heat of revenge were punished suitably with fire.

Object. But if I am thus meek and tame, in bearing of injuries and incivilities, I shall lose my credit, it will be a stain to my reputation?

Answer. 1. To pass by an injury without revenge, is no Eclipse to a mans credit. *Solomon* tells us it is the *glory* of a man to *pass over a transgression*, Prov. 12. 11. 'Tis more honour to bury an injury, than revenge it; and to slight it, than to right it down*. The weakest creatures soonest turn head, and sling upon every touch; the Lion a more Majestick creature is not easily provoked; the Bramble tears, the Oak and Cedar are more peaceable; passion imports weakness; a noble spirit overlooks an injury.

Answer. 2. Suppose a mans credit should suffer an impair with those whose censure is not to be valued; yet think, which is worse, shame or

* *Melius est injurias ignoscere quam vindicare.*

or sin? Wilt thou sin against God to save thy credit? Surely it is little wisdom for a man to adventure his blood, that he may fetch back his Reputation, and to run into hell to be counted valorous.

1. Not but that a man may stand up in defence of himself when his life is endangered. *Caution 1* Some of the Anabaptists hold it unlawful to take up the sword upon any occasion, (though when they get the Power, I would be loth to trust them, their River water often turning to blood) but questionless a man may take up the sword for self-preservation; else he comes under the breach of the sixth Commandement, he is guilty of self-murder; in taking up the sword he doth not so much seek anothers death. as the safe-guard of his own life; his intention is not to do hurt, but to prevent it; self-defence is consistent with Christian meekness; the Law of Nature and Religion justifie it; that God who bids us *put up our sword*, Matth. 26. 51. yet will allow us a *buckler* in our own defence; and he that will have us *innocent as Doves*, not to offend others, will have us *wise as serpents* in preserving our selves.

2. Though revenge be contrary to meekness, *Caution 2* yet not but that a Magistrate may revenge the quarrels of others; indeed 'tis not *revenge* in him, but *doing justice*: The Magistrate is Gods Lieutenant on earth; God hath put the sword in his hand, and he is not *to bear the sword in vain*; he must be *interrorem*, for the punishment of evil doers, 1 Pet. 2. 14. Though a private person must not render to any man *evil for evil*, Rom. 12. 17. yet a Magistrate may; the evil of punishment for the evil of offence, this rendring of evil is

good. Private men must *put their sword into the sheath*; but the Magistrate sins if he doth not draw it out: As his sword must not surfeit through cruelty, so neither must it rust through partiality: Too much lenity in a Magistrate, is not meekness; but injustice; for him to indulge offences, and say with a gentle reproof as *Eli*, 1 Sam. 2. 23, 24. *Why do you such things? nay, my sons, for it is no good report that I bear.* This is but to shave the head that deserves to be cut off; such a Magistrate makes himself guilty.

4. Meekness is opposed to *evil-speaking*. Eph. 4. 31. *Let all evil-speaking be put away.* Our words should be mild, like the *waters of Si-loah*, which *run softly*; 'tis too usual for passionate spirits to break out into opprobrious language; the tongues of many are fiered, and it is the Devil lights the match; therefore they are said in Scripture to be *set on fire of hell*, James 3. 6. Men have learned of the *old Serpent*, to spit their venome one at another in disgraceful revilings. *Matth. 5. 22. Whosoever shall say thou fool, shall be in danger of hell fire.* Under that word *fool*, all vilifying terms are by our Saviour forbidden; let us take heed of this, it is hateful to God, God is not in this fire, but in the *still small voice* *.

* Kings 19. 12.

Object.

Object. But did not the Apostle *Paul* call the *Galatians* fools? *Gal. 3. 1.*

Answer. *Paul* had an infallible spirit, which we have not; besides, when *Paul* uttered those words, it was not by way of *reproach*, but *reproof*; it was not to defame the *Galatians*, but to reclaim them; not to vilifie them but to humble them. *St. Paul* was grieved to see them so soon fall into a relapse; well might he say, *o, wise Galatians*

tians

Slaves in an holy zeal, because they had suffered so much in the cause of Religion, and now made a defection and fell off, *vers. 4. Have ye suffered so many things in vain?* but though Saint Paul guided by the Spirit of God, did give this Epithite to the *Galatians*, it is no warrant for us when any have wronged us to use disgraceful termes. Meekness doth not vent it self in scurrility; it doth not retalliate by railing, *Jude 9. 'Tis Michael the Archangel when contending with the Diuel, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.* Some understand by Michael Christ; but more truly it is meant of one of the chief of the Angels. The contest or dispute between the Arch-angel and the Diuel, was about the body of *Moses*. Some Divines say, that when God did dispose of *Moses* his body he employd the Arch-angel to inter him so secretly, that his burying place might not be known. 'Tis likely if his dead body had been found, the *Israelites* might have been ready in a preposterous zeal to have adored it. The Diuel opposeth the Arch-angel & contends about the dead body; but the Arch-angel durst, *not ὡς ἐτέλμισε*, some read it, he could not endure to bring a railing accusation; it seems the Diuel provoked him with evil language, and would fain have extorted passion from him, but the Arch-angel was mild, and said only, *The Lord rebuke thee*; the Angel would not so much as rail against the Diuel: we may learn meekness of the Arch-angel, *1 Pet. 3. 9. Not rendering railing for railing.*

Not but that a Christian ought prudentially to clear himself from slanders. When the

Caution.

Apostle **Paul** was charged to be mad, he vindicates himself, *Acts 26. 25. I am not mad most noble Festus.* Though a Christians retorts must not be *vulnerating*, they may be *vindicating*. Though he may not scandalize another, yet he may apologize for himself. There must be Christian *prudence*, as well as Christian *meekness*; it is not *mildness*, but *weakness* to part with our integrity, *Job 27. 6.* To be silent when we are slanderously traduced, is to make our selves appear guilty. We must so affect meekness, as not to lose the honour of innocence; 'tis lawful to be our own compugnators, the fault lies only in this, when we retort injuries vvith reproachful termes, vvhich is to pay a man back in the Divels coyn.

The second *Branch* of meekness is in *forgiving of injuries*, *Mark 11. 25. and when ye stand praying, forgive*; as if Christ had said, It is to little purpose to pray, unless you forgive; a meek spirit is a forgiving spirit; This is an Hercuiean work; nothing doth more cross the stream of corrupt nature; men forget *kindnesses*, but remember *injuries* * I once heard of a woman that lived in malice, and being requested by some of her neighbours when she lay on her death-bed, to forgive; she answered, *I cannot forgive though I go to Hell*; this is cutting against the grain; some can rather sacrifice their *lives* than their *lusts*; but forgive we must, and forgive as God forgives.

1. *Really*, God doth not make a show of forgiveness, and keep our sins by him, he *blots out* our debts, *Isa. 43. 25.* God passeth an act of oblivion, *Jer. 31. 34.* he forgives, & forgets. So the meek spirit doth not only make a show of forgiving his neighbor, but he doth it from the heart. *Matth. 18. 25.*

2. *Fully.*

* *Scribit in
marmore (a. 115.*

2. *Fully.* God forgives all our sins; he doth not for *four score* write down *fifty*, but he gives a general release, *Psal.* 103. 3. *who forgiveth all thy iniquities.* Thus a meek-spirited Christian forgives all injuries; false hearts pass by some offences, but retain others, this is but half forgiving; Is this meekness? Wouldst thou have God deal so with thee? Wouldst thou have him forgive *thy trespasses, as thou forgivest others?*

3. God forgives *often*; we are often peccant, we run every day afresh upon the score, but God often forgives; therefore he is said to *multiply pardon*, *Ila.* 55. 7. So a meek spirit doth reiterate, and send one pardon after another; *Peter* asks the question, *Matth.* 18. 21. *Lord, how oft shall my brother sin against me, and I forgive him? till seven times?* Christ answers him, *vers.* 22. *I say not unto thee until seven times, but until seventy times seven.*

1. Such an affront hath been offered, that flesh and blood cannot put up?

Object. 1.

Flesh and blood shall not inherit the Kingdom of God? *1 Cor.* 15. 50. Christians must walk Antipodes to themselves, and with the sword of the Spirit fight against the lusts of the flesh, *Gal.* 5. 24.

Ans.

2. But if I forgive one injury, I shall invite more.

Object. 2.

1. It argues a divellish nature to be worse for kindness; but suppose we should meet with such Monsters, yet it is our duty to be ready to forgive, *Col.* 3. 13. Shall we cease from doing good, because others will not cease from being evil?

Ans. 1.

2. I answer, If the more thou forgivest injuries, the more injuries thou meetest with, this

Ans. 2.

כי-יודנה
לסור

** Virtutes sunt
inter se con-
nexæ*

will make thy grace shine the more ; another vice will be a greater demonstration of thy virtue ; often forgiving will add the more to the weight of his sin, and the weight of thy glory. If any shall say to me, I strive to excel in other graces ; but as for this grace of *meekness*, bearing and forgiving of injuries, I cannot arrive at it, I desire in this to be excused ; What dost thou talk of other graces ? where there is one grace, there is all* ; if meekness be wanting , it is but a counterfeit chain of grace ; thy faith is a fable, thy repentance is a lye, thy humility is hypocrisie.

And whereas thou sayst thou canst not forgive, think of, 1. *Thy sin* ; thy neighbour is not so bad in offending thee, as thou art in not forgiving him ; thy neighbour in offending thee, doth but trespass against a man ; but thou refusing to forgive him, dost trespass against God. 2. *Thy danger* ; thou who art inplacable , and though thou mayst smother the fire of thy rage, yet wilt not extinguish it, know, that if thou diest this night, thou diest in an unpardoned condition ; if you will not believe me, believe Christ, *Mark 11. 26. If you do not forgive, neither will your Father which is in heaven forgive your trespasses.* He who lives without meekness, dies without mercy.

3.

3. Branch of meekness is in recompencing good for evil ; this is an higher degree than the other, *Matth. 5. 44. Love your enemies, do good to them that hate you, pray for them which despitefully use you, Rom. 12. 20. If thine enemy hunger, feed him, 1 Pet. 3. 9. not rendering evil for evil, but contrariwise blessing.* This three-fold cord of Scripture should not easily be broken. To render evil for evil, is *brutish* ; to render evil

vil

evil for good, is *divelish*; to tender good for evil is Christian. The Heathens had this maxime, *Nemini ledere nisi laceffus injuria*; they thought it lawful to wrong none unless first provoked with an injury; but the Sun-light of Scripture shines brighter than the lamp of reason. *Love your enemies*; when grace comes into the heart, it works a strange alteration; when a sciens is ingrafted into the stock, it partakes of the nature and sap of the Tree, and brings forth the same fruit; take a Crab, ingraft it into a Pepyn, it brings forth the same fruit as the Pepyn; so he who was once of a fowr crabby disposition, given to revenge; when he once partakes of the sap of the heavenly *olive*; he bears generous fruit, he is full of love to his enemies: Grace allays the passion, and melts the heart into compassion; as the Sun draws up many thick noxious vapours from the Earth and Sea, and returns them in sweet showers; so a gracious heart returns all the unkindnesses and discourtesies of his enemies with the sweet influences and distillations of love; thus *David*, Psal. 35. 13. *They rewarded me evil for good; but as for me, when they were sick, my cloathing was sack-cloth, I humbled my soul with fasting, &c.* Some would have rejoiced, he wept; some would have put on scarlet, *David* put on sack-cloth; this is the rarity, or rather miracle of meekness, it retorts good for evil; thus we have seen the nature of meekness.

SECT. 1.

Shewing the Character of a true Saint.

Use 1.

IT shews us the badge of a true Saint ; he is of a meek , candid spirit , *he is not easily provoked* ; he takes every thing in the best sense, and conquers malice with mildness. I would to God all who profess themselves Saints, were bespangled with this grace. We are known to belong to Christ, when we wear his Livery ; he is a Saint whose spirit is so meekned, that he can smother prejudices , and bury unkindnesses ; a passion of tears doth better become a Christian, than a passion of anger ; every Saint is Christs Spouse, *Cant. 4. 8.* It becomes Christs Spouse to be meek ; if any injury be offered to the Spouse, she leaves it to her husband to revenge ; 'tis unseemly for Christs Spouse to strike.

SECT. 2.

*Containing a Suasive to meekness.*Use 2.
Exhort.

LET me beseech all Christians to labour to be eminent in this superlative grace of meekness. *Zeph. 2.3. Seek meekness* : Seeking, implies we have lost it ; therefore we must make an hue and cry after it to find it : *Col. 3. 12. Put on therefore as the Elect of God meekness* ; ἐνδύσασθε, Put it on as a garment, never to be left off. Meekness is a necessary ingre-

ingredient into every thing. 1. It is necessary in instruction. 2 Tim. 2. 25. *In meekness instructing, &c.* Meekness conquers the opposers of truth; meekness melts the heart; *soft words* are softning. 2. Meekness is necessary in *hearing the Word*. Jam. 1. 21. *Receive with meekness the Ingrafted Word*; he who comes to the Word either with passion or prejudice, gets no good, but hurt; he turns wine into poyson, and stabs himself with the sword of the Spirit. 3. Meekness is needful in *reproofs*. Gal. 6. 1. *If a man be overtaken with a fault, restore such an one with the spirit of meekness.* The Greek word is *κατατίθετε*, put him in joynt again; if a bone be out of joynt, the Chyrurgeon must not use a rough hand, that may chance break another bone: but he must come gently to work, and afterwards bind it up softly; so if a brother be through inadvertency overtaken, we must not come to him in a fury of passion, but with a spirit of meekness labour to restore him. I shall lay down several Motives or Arguments to meeken the spirits of men.

1. Let me propound examples of meekness.

1. The example of Jesus Christ. *Matth. 21. 1. Motus.*

5. *Thy King cometh unto thee meek.* Christ was the samplar and pattern of meekness. 1 Pet. 2. 23. *When he was reviled, he reviled not again.* His enemies words were more bitter than the gall they gave him; but Christs words were smoother than oyl; he prayed, and wept for his enemies; he calls to us to learn of him; *Matth. 11. 29. Learn of me, for I am meek.* Christ doth not bid us (saith *Austin*) learn of him to work miracles; to open the

the eys of the blind, to raise the dead, but he would have us learn of him to be meek; if we do not imitate his life, we cannot be saved by his death.

2. Let us set before our eyes the examples of some of the Saints who have shined in this grace. *Moses* was a man of unpareld meekness, Numb. 12. 3. *Now the man Moses was very meek; above all the men which were upon the face of the earth.* How many injuries did he put up? when the people of *Israel* murmured against him; instead of falling into a rage, he falls to prayer for them. *Exod. 15. 24, 25.* The Text saith, they murmured at the waters of *Marah*; sure the waters were not so bitter as the spirits of the people; but they could not provoke him to passion, but petition. Another time when they wanted water, they fell a chiding with *Moses*, *Exod. 17. 3. Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children with thirst?* As if they had said, if we dye, we will lay our death to thy charge; Would not this exasperate? surely it would have required the meekness of an Angel to bear this; but behold *Moses* his meekness, he did not give them an unbecomming word! though they were in a storm, he was in a calm; they chide, but he prays. Oh that as the spirit of *Elijah* did rest upon *Elisha*, so that some of the spirit of *Moses*, this meek man, (or rather earthly Angel) may rest upon us! Another eminent pattern of meekness was *David*; when *Simei* cursed *David*, and *Abishai* one of *David's* Life-guard would have beheaded *Simei*; No, saith King *David*, *Let him alone, and let him curse*, 2 Sam. 16. 11. And when *Saul* had wronged and abused *David*, and

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and it was in his power to have taken *Saul* napping, and have killed him, *1 Sam. 26. 7, 12.* yet he would not touch *Saul*, but called God to be Umpire, *v. 23.* Here was a mirror of meekness.

3. The examples of Heathens; though their meekness could not properly be called grace, because it grew not upon the right Rock of faith, yet it was very beautiful in its kind. *Pericles* when one did revile him, and followed him home to his gate at night, railing upon him, he answered not a word, but commanded one of his servants to light a Torch, and bring the Railor home to his own house. *Fredrick Duke of Saxony*, when he was angry, would shut himself up in his Closet, and let none come near him, till he had mastered his passion. *Plutarch* reports of the *Pythagoreans*, if they had chanced to fall out in the day, they would embrace and be friends ere Sun-set. *Cicero* in one of his Orations reports of *Pompey* the great, he was a man of a meek disposition, he admitted all to come to him so freely, and heard the complaints of them that were wronged, so mildly, that he excelled all the Princes before him; he was of that sweet temper, that it was hard to say whether his enemies did more fear his valour, or his subjects love his meekness. *Julius Caesar* not only forgave *Brutus* and *Cassius* his enemies, but advanced them; he thought himself most honored by acts of clemency and meekness. Did the spring-head of nature rise so high, and shall not grace rise higher? shall we debase faith below reason? let us write after these fair Copies.

2. Meekness is a great Ornament to a Christian. *1 Pet. 3. 4.* The ornament of a meek spirit.

* Psal. 33. 1.

spirit. How amiable is a Saint in Gods eye when adorned with this jewel? what the Psalmist saith of *praise* *, the same may I say of *meekness*, it is *comely for the righteous*; no garment more becoming a Christian than meekness; Therefore we are bid to put on this garment. *Colos. 3. 12. Put on therefore as the Elect of God meekness.* A meek spirit credits Religion, silenceth malice; its the varnish that puts a lustre upon holiness, and sets off the Gospel with a better gloss.

3. *Motive.*

* *Cum crebris
exacerbatur of-
fensis iram su-
am temperat.*
Cyp.

3. This is the way to be like God; God is meek towards them that provoke him *; how many black mouths are opened daily against the Majesty of heaven? how do men tear his Name? vex his Spirit? crucifie his Son afresh? they walk up and down the earth as so many Devils covered with flesh, yet the Lord is meek, *not willing that any should perish*, 2 Pet. 3. How easily could God crush sinners, and kick them into hell! but he moderates his anger; though he be full of *Majesty*, yet full of *meekness*; in him is mixed Princely greatness, and fatherly mildness; as he hath his *Scepter of Royalty*, so his *Throne of Grace*. Oh how should this make us fall in love with meekness! hereby we bear a kind of likeness to God; it is not *profession* makes us like God, but *imitation*; where meekness is wanting, we are not like men; where it is, we are like God.

4. *Motive.*

* *Immensa vir-
tutis est, non
sentire se esse
percussum.*

4. Meekness argues a noble and excellent spirit; a meek man is a valourous man, he gets a victory over himself*. Passion ariseth from imbecility and weakness; therefore we may observe old men and children are more chole-
rick than others; strength of passion argues weak-

weakness of judgement, but the meek man who is able to conquer his fury, is the most puissant and victorious. *Prov. 16 32. He that is slow to anger, is better than the mighty, and he that ruleth his spirit, than he that taketh a City.* To yield to ones passion is easie; 'tis swimming along with the Tide of corrupt nature; but to turn head against nature, to resist passion, to overcome evil with good, this is like a Christian; this is that spiritual Chivalry and Fortitude of mind as deserves the Trophies of victory, and the garland of praise.

5. Meekness is the best way to conquer and melt the heart of an enemy. When *Saul* lay at *David's* mercy, and he only cut off the skirt of his Robe, how was *Saul's* heart affected with *David's* meekness? *1 Sam. 24. 16, 17. Is this thy voice my son David? and Saul lift up his voice and wept; and he said to David, Thou art more righteous than I; for thou hast rewarded me good, forasmuch as when the Lord had delivered me into thy hand, thou killest me not; wherefore the Lord reward thee good, &c.* This heaping of *good's* melts and thaws the heart of others; it is the greatest victory to overcome an enemy without striking a blow; the fire will go where the wedge cannot; mildness prevails more than fierceness; passion makes an enemy of a friend; meekness makes a friend of an enemy; the meek Christian shall have letters testimonial even from his Adversary. It is reported of *Philip King of Macedon*, that when it was told him *Nicanor* did openly rail against his Majesty, the King instead of putting him to death (as his Council advised) sent *Nicanor* a rich Present, which did so overcome the

5. Motives

Motives to meekness.

the mans heart, that he went up and down to recant what he had said against the King, and did highly extol the Kings clemency. Roughness hardens mens hearts, meekness causeth them to relent: 2 Kings 6. 22. When the King of Isral feasted the Captives he had taken in War, they were more conquered by his meekness, than by his sword. 2 Kings 6. 23. The bands of Syria came no more into the Land of Israhel.

6. Motive.

6. Consider the great promise in the Text, *The meek shall inherit the earth*; κληρονομήσονται τὴν γῆν this Argument perhaps will prevail with those who desire to have earthly possessions*. Some may object. If I forbear and forgive, I shall lose my right at last, and be turned out of all? No, God hath here entred into Bond, *the meek shall inherit the earth*. The unmeek man is in a sad condition, there is no place remains for him but hell; for he hath no promise made to him either of Earth or Heaven; 'tis the meek shall inherit the earth.

Object. How do the meek inherit the Earth, when they are strangers in the Earth? Heb. 11. 37.

Answer. The meek are said to inherit the Earth, not that the Earth is their chief inheritance, or that they have always the greatest share here; but

1. They are the inheritors of the Earth, because though they have not alwayes the greatest part of the Earth, yet they have the best right to it. The word *inherit* saith Ambrose, notes the Saints title to the earth*. The Saints title is best, being members of Christ, who is Lord of all: Adam did not only lose his

* Fruuntur mi-
tes terrā tan-
quam possessio-
ne hereditaria.
Ambr.

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Title

Title to *Heaven* when he fell, but to the *Earth* too; and till we are incorporated into Christ; we do not fully recover our Title; I deny not but the wicked have a *civil right* to the Earth which the Laws of the Land give them, but not a *sacred right*. Only the meek Christian hath a Scripture-title to his Land; we count that the best title which is held *in capite*; the Saints hold their right to the Earth *in capite*, in their head Christ, who is *the Prince of the Kings of the Earth*, Rev. 1. 5. In this sense, he who hath but a foot of Land, inherits more than he who hath a thousand Acres, because he hath a better and more juridical right to it.

2. The meek Christian is said to inherit the Earth, because he inherits *the blessing* of the Earth; the wicked man hath the Earth, but not as a fruit of Gods favour; he hath it as a Dog hath poysoned bread, it doth him more hurt than good; a wicked man lives in the Earth as one that lives in an infectious Air, he is infected by his mercies; the fat of the Earth will but make him fry and blaze the more in hell; so that a wicked man may be said not to have what he hath, because he hath not the *blessing*; but the meek Saint enjoys the Earth as a pledge of Gods love; the curse and poyson is taken out of the Earth. Psal. 37. 11. *The meek shall inherit the Earth, and shall delight themselves in the abundance of peace*; on which words *Austin* gives this gloss; Wicked men (saith he) may delight themselves in the abundance of Cattle and Riches, but the meek man delights himself in the abundance of *peace*; what he hath, he doth possess with inward serenity and quietness.

vilings of men before he shewre down some blessing upon them; *It may be the Lord will requite me good for his cursing this day.*

9. Motive.

9. Want of meekness evidenceth want of grace; true grace enflames love, and moderates anger; grace is like the file which smoothes the rough iron; it files off the ruggedness of a mans spirit; grace saith to the heart as Christ did to the angry Sea, *Mark 4. 39. Peace, be still.* So where there is grace in the heart, it stills the raging of passion, and makes a calm. He who is in a perpetual phrensie, letting loose the reins to wrath and malice, never yet felt the sweet efficacy of grace. It is one of the sins of the Heathen, *Implacable*, Rom. 1. 31. a revengeful, cankered heart, is not only *beastish*, but *devilish*, Jam. 3. 14, 15. *If ye have bitter envying and strife in your hearts, this wisdom descendeth not from above, but is devilish.* The old Serpent spits forth the poyson of malice and revenge.

10. Motive.

10. If all that hath been said will not serve to master this bedlam-humour of wrath and anger; let me tell you, you are the persons whom God speaks of, *who hate to be reformed*; you are rebels against the Word; read and tremble, *Isa. 30. 8, 9. Now go write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever, that this is a rebellious people, children that will not hear the Law of the Lord.* If nothing yet will charm down the wrathful Devil, let me tell you, God hath charged every man not to meddle, or have any league of friendship with you, *Prov. 22. 24. Make no friendship with an angry man, and with a furious man thou shalt not go*; What a monster is he among

among men, that every one is warned to be-
ware of, and not come near, as one who is unfit
for humane society; make no league saith God
with **THAT MAN**; if thou takest him
into thy society, thou takest a Snake into
thy bosome; *with a furious man thou shalt not*
live. Wilt thou walk with the Devil? the
furious man is possessed with a wrathful
Devil.

Oh that all this might help to meeken, and
sweeten Christians spirits.

Object. But it is my nature to be passionate?

Ans. 1. This is sinful arguing; it is secretly
to lay our sin upon God; we learned this from
Adam, Gen. 3. 12. *The woman whom thou gavest to*
me, she gave me of the tree, and I did eat;
rather than Adam would confess his sin, he
would father it upon God; *the woman thou*
gavest me; as if he had said, if thou hadst
not given this woman to me, I had not eat.
So saith one, *it is my nature,* this is the fro-
ward, peevish nature God hath given me; oh no,
thou chargest God falsely; God gave thee no such
nature; *he made man upright,* Eccles. 7. 25. God
made thee *straight*, thou madest thy self *crooked*;
all thy affections at first, thy joy, love, anger,
were set in order as the Stars in their right orb,
but thou didst misplace them, and make them
move Excentrick; at first the affections like
several Musick-instruments well tuned, did
make a sweet consort, but sin was the jarring
string that brought all out of tune; vain man
plead not 'tis thy nature to be angry, thank thy
self for it; natures spring was pure, till sin poi-
soned the spring.

Ans. 2. Is it thy nature to be fierce and angry? this is so far from being an excuse, that it makes it so much the worse; it is the nature of a Toad to poyson, that makes it the more hateful; if a man were indited for stealing, and he should say to the Judge, Spare me, it is my nature to steal, were this any excuse? the Judge would say, Thou deservest the rather to dye; Sinner, get a new nature, *flesh and blood cannot enter into the Kingdom of God.*

SECT. 3.

How to attain this grace of meekness.

Quest. **H**OW shall I do to be possessed of this excellent grace of meekness?

Ans. 1. Often look upon the meekness of Christ; the Scholar that would write well, hath his eye often upon the Copy.

2. Pray earnestly that God will meeken thy spirit; God is called $\delta \text{ θεος πάσης χάριτος}$, *the God of all grace*, 1 Pet. 5. 10. He hath all the graces in his gift, Sue to him for this grace of meekness; if one were Patron of all the Livings in the Land, men would sue to him for a Living; God is Patron of all the graces, let us sue to him; mercy comes in at the door of prayer. *Ezek. 36. 26, 37. I will yet for this be enquired of by the house of Israel to do it for them:* Meekness is the commodity we want, let us send prayer as our *Factor* over to heaven to procure it for us; and pray *in faith*; when faith sets prayer on work, prayer sets God on work; all divine blessings come streaming to us through this golden channel of prayer.

Matth.



Matth. 5. 6. *Blessed are they which do hunger and thirst after Righteousness.*

CHAP. XIII.

Describing the Nature of spiritual hunger.



E are now come to the fourth step of blessedness, *Blessed are they that hunger.* The words fall into two parts.

- { 1. A Duty implied.
- { 2. A Promise annexed. }

1. A Duty implied, *Blessed are they that hunger.* 1. The Duty implied.

Spiritual hunger is a blessed hunger.

Quest. 1. What is meant by hunger.

Doctr.

Ans. Hunger is put for desire, *Isa.* 26. 9.

Spiritual hunger is the rational appetite whereby the soul pants after that which it apprehends most suitable and proportionable to it self.

Quest. 2. Whence is this hunger?

Ans. Hunger is from a sense of want; he who spiritually hungers, hath a real sense of his own indigence, he wants righteousness.

Quest. 3. What is meant by righteousness?

Ans. There is a two-fold righteousness.

- 1. Of Imputation.
- 2. Of Implantation.

1. *Justitia im-
putativa.*

1. A righteousness of *Imputation*; viz. Christ's righteousness. *Jer. 23. 6. He shall be called the Lord our righteousness.* This is as truly ours to justify, as it is Christ's to bestow; by virtue of this righteousness God looks upon us as if we had never sinned, *Num. 23. 21. this is a perfect righteousness: Col. 2. 10. Ye are complete in him;* this doth not only cover, but adorn; he who hath this righteousness, is equal to the most illustrious Saints; the weakest believer is justified as much as the strongest; this is a Christians triumph; when he is defiled in himself, he is undefiled in his hand; in this blessed righteousness we shine brighter than the Angels; this righteousness is worth hungering after.

2. *Justitia im-
plantativa.*

2. A righteousness of *Implantation*; that is, *inherent righteousness*; viz. the graces of the Spirit; holiness of heart and life, which *Cajetan* calls *universal righteousness*; this a pious soul hungers after.

This is a *blessed* hunger; bodily hunger cannot make a man so miserable, as spiritual hunger makes him blessed; this evidenceth life; a dead man cannot hunger; hunger proceeds from life; the first thing the child doth when it is born, is to hunger after the breast; spiritual hunger follows upon the new birth: *1 Pet. 2. 2. Saint Bernard* in one of his Soliloquies comforts himself with this, that sure he had the truth of grace in him; because he had in his heart a strong desire after God *; 'tis happy, when though we have not what we should, we desire what we have not; the appetite is as well from God as the food.

* *certus semper
gratiam, deside-
rium tui habe-
re me in toto
corde. Bern.
Sall.*

SECT. I.

The Inferences drawn from the Proposition.

SEE here at what a low price God sets heavenly things; it is but *hungering* and *thirsting*. Isa. 55. 1. *Ho, every one that thirsteth, come ye to the waters, buy without money.* We are not bid to bring any *merits* as the Papists would do; nor to bring a sum of money to purchase righteousness; Rich men would be loth to do that; all that is required is to bring an appetite. Christ *hath fulfilled all righteousness*, we are only to *hunger and thirst after righteousness*; this is equal and reasonable; God requires not *Rivers of oyle*, but sighs and tears; the invitation of the Gospel is free; if a friend invite Guests to his Table, he doth not expect they should bring money to pay for their Dinner, only come with an appetite; so saith God, 'Tis not penance, pilgrimage, self-righteousness I require; only bring a stomach, *hunger and thirst after righteousness*. God might have set Christ and salvation at an higher price; but he hath much beaten down the price: Now as this shews the sweetness of Gods Nature, he is not an *hard Master*; so it shews us the inexcusableness of them who perish under the Gospel; What Apology can any man make at the day of judgement, when God shall ask that question, Friend, why didst thou not embrace Christ? I set Christ and grace at a low rate; if thou hadst but hungered after righteousness, thou mightst have had it, but thou didst slight Christ; thou hadst such low thoughts

Use 1.
Inform.
1. Branch,

thoughts of righteousness, that thou wouldst not hunger after it; how dost thou think to escape who hast neglected *so great salvation*? The easier the terms of the Gospel are, the sorer punishment shall they be thought worthy of who unworthily refuse such an offer.

Branch. 2.

2. It shews us a true Character of a godly man, he hungers and thirsts after spiritual things: *Isa. 26. 9. Psal. 73. 25.* A true Saint is carried upon the wing of desire; 'tis the very temper and constitution of a gracious soul to thirst after God; *Psal. 42. 2.* In the word preached, now he is big with desire: these are some of the pantings of his soul, Lord, Thou hast led me into thy Courts, O that I may have thy sweet presence, that *thy glory may fill the Temple!* This is thy Limning house; wilt thou draw some sacred Lineaments of grace upon my soul, that I may be more assimilated and changed into the likeness of my dear Saviour. In prayer, how is the soul filled with passionate longings after Christ! prayer is expressed by *groans unutterable*; *Rom. 8. 26.* The heart sends up whole Volleys of sighs to heaven; Lord, one beam of thy love, one drop of thy blood!

SECT. 2.

Containing a Reprehension of such as do not hunger after Righteousness.

Use 2.
Reproof.
Branch 1.

IT reproves such as have none of this spiritual hunger; they have no winged desires, the edge of their affections is blunted; honey is not sweet to them that are sick of a Fever, and have their

A Reproof of such as have no spiritual appetite.

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their tongues imbittered with Choler : So those who are soul-sick, and in the gall of bitterness, find no sweetness in God or Religion ; *ἡ δὲ αἰσθησις* *ἡ δὲ αἰσθησις*, sin tastes sweeter to them, they have no spiritual hunger. That men have not this hunger after righteousness, appears by these seven Demonstrations.

1. They never felt any emptiness, they are full of their own righteousness. *Rom. 10. 3.* Now the full stomach loaths the honey-comb ; this was *Laodicea's* disease, she was full, and had no stomach either to Christ's gold or eye salve, *Rev. 3. 17.* When men are filled with pride, this flatuous distemper hinders holy longings ; as when the stomach is full of wind, it spoils the appetite ; none so empty of grace, as he that thinks he is full ; he hath most need of righteousness, that doth least want it.

2. That men do not hunger after righteousness, appears, because they can make a shift well enough to be without it. If they have oyle in the Cruse, the world coming in, they are well content ; grace is a commodity that is least missed ; you shall hear men complain they want health, they want Trading, but never complain they want Righteousness ; if men lose a meal or two, they think themselves half undone ; but they can stay away from Ordinances, which are the Conduits of grace : Do they hunger after righteousness, who are satisfied without it ? nay, who desire to be excused from feeding upon the Gospel-banquet * ; sure he hath no appetite, who entreats to be excused from eating.

3. It is a sign they have none of this spiritual hunger, who desire rather sleep than food ; they are more drowsie than hungry ; some there are who

* Luke 14. 18.

A Reproof of such as have no spiritual appetite.

who come to the Word, that they may get a nap, to whom I may say as Christ did to *Peter*, Mark 14. 37. *Couldst thou not watch one hour?* 'tis strange to see a man asleep at his meat; others there are who have a deep sleep fallen upon them, they are asleep in security, and they hate a soul-awakening Ministry; while they sleep, *their damnation slumbers* not, 1 Pet. 2. 3.

4. It appears men have no spiritual hunger, because they refuse their food; Christ and Grace are offered, nay pressed upon them, but they put away salvation from them, as the froward child puts away the breast; *Psal. 81. 11. Act. 13. 46.* Such are your Phanatics and Enthusiasts, who put away the blessed Ordinances, and pretend Revelations. That is a strange Revelation, that tells a man he may live without food; these preter Husks before Manna; they live upon Aery Notions, being fed by the *Prince of the Ayre*.

5. 'Tis a sign they have none of this spiritual hunger, who delight more in the garnishing of the dish, than in food; these are they who look more after Elegancy and notion in Preaching, than solid matter; it argues either a wanton palate, or a surfeited stomach to feed on fallets and kickshaws, neglecting wholsome food. 1 Tim. 6. 3, 4. *If any man consent not to wholsome words, he is proud, knowing nothing, &c.* The plainest truth hath its beauty; they have no spiritual hunger, that desire only to feast their fancy; of such the Prophet speaks, Ezek. 33. 32. *Thou art to them as a very lovely song of one that hath a pleasant voyce, and can play well on an Instrument.* If a man were invited to a Feast, and there being Musick at the Feast, he should so listen to the Musick, that he did not mind his meat, you would say, Sure he is not hungry; so when

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When men are for ginging words, and like rather gallantry of speech, than spirituality of matter, it is a sign they have surfeited stomachs, and itching ears.

6. They evidence little hunger after righteousness, that prefer other things before it; viz. their profits and recreations; If a boy, when he should be at dinner, is playing in the street, it is a sign he hath no appetite to his meat; were he hungry, he would not prefer his play before his food: So when men prefer *vain things which cannot profit*, before the blood of Christ, and the grace of the Spirit, it is a sign they have no palate or stomach to heavenly things.

7. It is a sign men have no spiritual hunger, when they are more for *Disputes* in Religion, than *Practicks*. *Robertus Gallus* thought he saw in his dream a great Feast, and some were biting on hard stones; when men feed only on hard questions and controversies*, (like some of the Schoolmens *utram* and distinctions) as whether one may partake with him that hath not the work of grace in his heart? whether one ought not to separate from a Church in case of male-administration? what is to be thought of Pædobaptism? &c. when these Niceties and Criticisms in Religion take up mens heads, neglecting faith and holiness, these do pick bones, and not feed on the meat. Scepticks in Religion have hot brains, but cold hearts; did men hunger and thirst after righteousness, they would propound to themselves such questions as these, How shall we do to be saved? How shall we make our *Calling* and *Election* sure? How shall we mortifie our corruptions? but such as Ravel out their time in frothy and litigious disputes, I call Heaven to witness.

* 1 Tim. 6. 3, 4

ness they are strangers to this Text, they do not
hunger and thirst after righteousness.

SECT. 3.

Containing a Reproof of them that do hunger, but not
after Righteousness.

Branch 2.
Reproof.

* *Auxi sacra
fames.* Hor.

2. **I**T reproofs them who instead of hungering and thirsting after Righteousness, thirst after Riches: This is the thirst of covetous men, they desire *Mammon*, not *Manna* *: *Amos* 2 7. *That pant after the dust of the Earth.* This is the disease most are sick of, an immoderate appetite after the world; but these things will no more satiate, than drink will quench a dropsic mans thirst; covetousness is *Idolatriy*, *Col.* 3. 5. Too many Protestants set up the Idol of gold in the Temple of their hearts; this sin of covetousness is the most hardly rooted out; commonly when other sins leave men, this sin abides; wantonness is the sin of youth, worldliness the sin of old Age.

Branch 3.
Reproof.

3. It reproofs them who hunger and thirst after unrighteousness; here I shall indite three sorts of persons.

1. It reproofs such as thirst after other mens Lands and Possessions; this the Scripture calls a mighty sin, *Amos* 5. 12. Thus *Abab* thirsted after *Naboths* Vineyard; this is an hungry Age wherein we live; we have a great deal of this hungering and thirsting, which hath made so many State-Thieves; Men have fleeced others to feather themselves. What a brave challenge did *Samuel* make? *2 Sam.* 12. 3. *Behold here I am,*
witness

witness against me before the Lord, and before his Anointed, Whose Oxe have I taken? or whose Ass have I taken? or whom have I defrauded? of whose hand have I received any bribe? &c. Few that have been in Power can say thus, Whose Oxe have we taken? whose house have we plundered? whose estate have we sequestred? Nay, whose Oxe have they not taken? Goods unjustly gotten, seldom go to the third heir.

De male quaesitis vix gaudet tertius haeres.

Read the Plunderers curse : *Ilsa. 33. 1. Woe to thee that spoilest, and thou wast not spoiled; when thou shalt cease to spoil, thou shalt be spoiled. Ahab paid dear for the Vineyard, when the Devil carried away his soul, and the Dogs licked his blood; 1 Kings 21. 19. He that lives on Rapine, dies a fool. Jer. 17. 11. He that getteth riches, and not by right, at his end shall be a fool.*

2. It reproves such as hunger and thirst after revenge; this is a Devillish thirst; though it were more Christian and safe to smother an injury, yet our nature is prone to this disease of revenge; we have the sting of the Bee, not the honey; malice having broken the Bars of Reason, grows savage, and carries its remedy in the Scabbard: Heathens will rise up against Christians, who have stopped the vein of revengeful passion, when it hath begun to vent: I have read of *Phocion*, who being wrongfully condemned to dye, desired that his son might not remember the injuries which the *Athenians* had done to him, nor revenge his blood.

3. It reproves such as hunger and thirst to satisfy their impure lusts; sinners are said to sin

sin in πλεονεξία, with greediness, Ephes. 4. 19. So *Amnon* was sick till he had defiled *Tamar's* chastity; never doth an hungry man come with more eagerness to his food, than a wicked man doth to his sin; and when Satan sees men have such an appetite, commonly he will provide a Dish they love; he will set the forbidden Tree before them; they that thirst to commit sin, shall thirst as *Dives* did in hell, and not have a drop of water to cool their tongue.

SECT. 4.

Shewing the signs of spiritual hunger.

Use 3.
Trial.

LET us put our selves upon a trial whether we hunger and thirst after righteousness; I shall give you five signs by which you may judge of this hunger.

1. Sign.

1. Hunger is a painful thing. *Esau*, when he was returned from Hunting, was almost dead with hunger: Gen. 25. 32. and *Psal.* 107. 5. Hungry and thirsty, their soul fainted in them: So a man that hungers after righteousness, is in anguish of soul, and ready to faint away for it; he finds a want of Christ and grace, he is distressed and in pain till he hath his spiritual hunger stilled and allayed.

2. Sign.

2. Hunger is satisfied with nothing but food; bring an hungry man flowres, musick, tell him pleasant stories, nothing will content him but food. Shall I dye for thirst? saith *Sampson*, Judg. 15. 18. So a man that hungers and thirsts after righteousness, saith, Give me Christ, or I dye; Lord, What wilt thou give me seeing I go Christless?

Christless? what though I have parts, wealth, honour and esteem in the world? all is nothing without Christ; *Shew me the Lord, and it sufficeth.* Let me have Christ to cloath me, Christ to feed me, Christ to intercede for me; while the soul is Christless, it is restless; nothing but the water-springs of Christs blood can quench its thirst.

3. Hunger wrestles with difficulties, and 3. Sign. makes an adventure for food; we say hunger breaks through stone walls: *Gen. 42. 1, 2.* The soul that spiritually hungers, is resolved, Christ **Μανίαν ἔχει* it must have, grace it must have; and to use *ὑπὲρ τῆς τῆς* *Basil* Exprellion, the hungry soul is almost *καλῶ ἀπο-* distracted till it enjoys the thing it hungers af- *λάουσας.* *Basil.*

4. An hungry man falls to his meat with an appetite; you need not make an Oration to an hungry man, and perswade him to eat: So he who hungers after righteousness, feeds eagerly on an Ordinance. *Jer. 15. 16. Thy words were found, and I did eat them;* in the Sacrament he feeds with appetite upon the body and blood of the Lord; God loves to see us feed hungrily on the bread of life.

5. An hungry man tastes sweetness in his meat; 5. Sign. So he that hungers after righteousness, doth relish a sweetness in heavenly things; Christ is to him all Marrow, yea, the quintessence of delights. *1 Pet. 2. 3. If so be ye have tasted that the Lord is gracious:* He that spiritually hungers, tastes the promises sweet, nay, tastes a reproof sweet. *To the hungry every bitter thing is sweet,* *Prov. 27. 7.* A bitter reproof is sweet; he can feed upon the myrrhe of the Gospel as well as the honey;

honey; by these notes of trial we may judge of our selves whether we hunger and thirst after righteousness.

SECT. 5.

Comfort to such as do hunger, wherein is shewn the differences of hunger.

*Use 4.
Consol.*

IT may serve to comfort the hearts of those who do hunger and thirst after righteousness; I doubt not but it is the grief of many a good heart, that he cannot be more holy, that he cannot serve God better. *Blessed are they that hunger.* Though thou hast not so much righteousness as thou wouldst, yet thou art blessed, because thou hungerest after it; desire is the best discovery of a Christian; *actions may be counterfeit*; a man may do a good action for a bad end; so did *Jehu*. *Actions may be compulsory*; a man may be forced to do that which is good, but not to *will* that which is good; therefore we are to cherish good desires, and to bless God for them; oftentimes a child of God hath nothing to shew for himself but *desires*: *Nehem. i. 11. Thy servants who desire to fear thy Name.* These hungrings after righteousness proceed from love; a man doth not desire that which he doth not love; if thou didst not love Christ, thou couldst not hunger after him.

Objct. 1.

Objct. 1. If my hunger were right, then I could take comfort in it; but I fear it is counterfeit; hypocrites have their desires.

Ans.

Ans. That I may the better settle a doubting Christian, I shall shew the difference between

tween true and false desires, spiritual hunger and carnal.

1. The hypocrite doth not desire grace for it self; he desires grace only *tantum in medium*, as a bridge to lead him over to heaven; he doth not so much thirst after grace as *clari*; he doth not so much desire the way of righteousness, as the Crown of righteousness; his desire is not to be made like Christ, but to reign with Christ; this was *Balaams* desire: *Num 23. 10. Let me die the death of the righteous*: Such desires as these are found among the damned, this is the hypocrites hunger; but a child of God desires grace for it self, and Christ for himself; to a believer, not only *heaven* is precious, but Christ is precious, *1 Pet. 2. 7.*

2. The hypocrites desire is conditional; he would have heaven and his sins too; heaven and his pride, heaven and his covetousness; The young man in the Gospel would have had heaven, provided he might keep his earthly possessions; many a man would have Christ, but there is some sin he must not be uncivil to, but gratifie; this is the hypocrites hunger; but true desire is absolute. Give me faith the soul, Christ on any terms; let God propound what Articles he will, I will subscribe to them. Would he have me deny my self? would he have me mortifie sin? I am content to do any thing, so I may have Christ; hypocrites would have Christ, but they are loth to part with a lust for him; they are like a man that would have a Lease, but is loth to pay down the Fine.

3. Hypocrites desires are *but* desires, they are lazy and sluggish; when one excited *Lippus* to the study of vertue, saith he, *My mind is to it*

Prov. 21. 25. *The desire of the slothful killeth him, for his hands refuse to labour.* Many stand as the Carman in the Fable, crying, *Help Hercules, when his Wain stuck in the Mud, when he should rather have put his shoulder to the wheel.* Men would be saved, but they will take no pains. Doth he desire water that will not let down the Bucket into the Well? but true desire is quickned into indeavour. *Isa. 26. 9. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early;* they are the violent take heaven by force, *Math. 12. 11.* The love-sick Spouse, though she was wounded, and her vail taken away, yet she follows after Christ, *Cant. 5. 7.* Desire is the weight of the soul, which sets it a going; as the Eagle which desires her prey, makes hast to it. *Job 39. ult. Where the slain are, there is she;* the Eagle hath sharpness of sight to discover her prey, and swiftnes of wing to flie to it: So the soul that hungers after righteousness, is carried swiftly to it in the use of all holy Ordinances.

4. The Hypocrites desires are cheap; he would have spiritual things; but he will be at no charges for them; he cares not how much money he parts with for his lusts; he hath money to spend upon a drunken companion, but he hath no money to part with for the maintaining of Gods Ordinances; Hypocrites cry up Religion, but cry down maintenance of Ministers. But true desires are costly; *David* would not offer burnt-offerings *without cost*, *1 Chron. 21. 24.* An hungry man will give any thing for food; as it fell out in the siege of *Samarina*, *2 Kings 6. 25.* That man did never hunger after Christ, who thinks much of parting with a little silver for the Pearl of price.

5. Hypo

5. Hypocrites desires are flashy and transient ; they are quickly gone, like the wind that stays not long in one corner ; or like an hot fit, which is soon over. While the Hypocrite is under legal terror, or in affliction, he hath some good desires, but the hot fit is soon over ; his goodness like a fiery Comet, soon spends and evaporates ; but true desire is constant. It is observable, the Greek word in the text is in the participle *πρωοντες*, *blessed are they that are hungering* ; though they have righteousness, yet they are still hungering after more. Hypocrites desire is like the motion of a Watch which is quickly down. The desire of a godly man is like the beating of the Pulse, which lasts as long as life, *Psal. 119. 20. My soul breaketh for the longing that it hath to thy judgements.* And that we might not think this pang of desire would soon be over, he adds *בכל-עמל* at all times. *David's* desire after God was not an high colour in a fit, but the constant complexion of his soul. In the Temple the fire was not to go out by night, *Levit. 6. 13. The fire shall ever be burning upon the Altar.* There was saith *Cyril*, a mystery in it, to show that we must be ever burning in holy affections and desires.

6. Hypocrites desires are unseasonable, they are not well timed ; they put off their hungering after righteousness till it be too late ; they are like the foolish virgins, that came knocking when the door was shut, *Matth. 25. 10.* In time of health and prosperity the stream of the affections did run another way ; it was sin the Hypocrite desired, not righteousness ; when he is to dye, and can keep his sins no longer, now he would have grace as a Passe-port to carry him to

Q Luke 13. 25. heaven *. This is the Hypocrites fault, his faith is too early, and his desires are too late ; his faith began to bud in the morning of his infancy , he believed ever since he could remember , but his desires after Christ begin not to put forth till the evening of old age ; he sends forth his desires when his last breath is going forth ; as if a man should desire a pardon after the sentence is passed , these bed-ridden desires are suspicious ; but true desires are timely and seasonable : a gracious heart *seeks first the Kingdom of God*, Matth. 6. 33. *Dauids* thirst after God was *early*, Psal. 63. 1. The wise Virgins got their oyle betimes before the Bridegroom came. Thus we see the difference between a true and false hunger ; they who can find this true hunger, are blessed, and may take comfort in it.

Objct. 2.

Objct. 2. But my hunger after righteousness is so weak, that I fear it is not true ?

Ans. 1.

Ans. 1. Though the pulse beats but weak, it shows there is life ; and that weak desires should not be discouraged, there is a promise made to them, *Matth. 12. 20. a bruised reed he will not break* ; a reed is a weak thing, but especially when it is bruised ; yet this *bruised reed* shall not be broken, but like *Aarons dry rod, bud and blossom*. In case of *weakness*, look to Christ thy high-Priest ; he is *merciful*, therefore will bear with thy infirmities ; he is *mighty*, therefore will help them.

Ans. 2.

Ans. 2. If thy desires after righteousness seem to be weak and languid , yet a Christian may sometimes take a measure of his spiritual estate as well by the *judgement*, as by the *affections*. What is that thou esteamest most in thy judgement ? Is it Christ and Grace ? This is a good evidence

evidence for heaven; it was a sign Saint Paul did bear entire love to Christ, because he esteem'd this Pearl above all; he counted other things *σκύβαλον*, but dung, that he might win Christ, Phil. 3. 8.

Object. 3. But faith a child of God, That *Object. 3.* which much eclipseth my comfort, is, I have not that hunger which once I had. Time was I did hunger after a Sabbath, because then the *Manna* fell; I called the Sabbath a delight; I remember the time when I did hunger after the body and blood of the Lord; I came to a Sacrament as an hungry man to a Feast; but now it is otherwise with me, I have not those hungrings as formerly.

Answ. 'Tis indeed an ill sign for a man to *Answ. 1.* lose his stomach; but, though it be a sign of the decay of grace to lose the spiritual appetite, yet it is a sign of the truth of grace to bewail the loss; 'tis sad to lose our *first love*, but it is happy when we mourn for the loss of our *first love*.

2. If thou hast not that appetite after heavenly things as formerly, yet be not discouraged, for in the use of means thou mayest recover thine appetite; the Ordinances are for the recovering of the appetite when it is lost; in other cases feeding takes away the stomach, but here, feeding on an Ordinance begets a stomach, *Answ. 2.*

SECT. 6.

Containing a perswasion to spiritual hunger.

Use 5. **I**T exhorts us all to labour after this spiritual hunger. *Parum est iustitiam velle, sed esurire, quod ingens desiderium præ se fert.* Novarinus. Hunger less after the world, and more after righteousness; say concerning spiritual things, *Lord, evermore give me this bread;* Feed me with this Angels food. That *Manna* is most to be hungered after which will not only preserve life, but prevent death, John 6. 50. that is most desirable, which is most durable. Riches are not for ever, Prov. 28. 24. but righteousness is for ever, Prov. 8. 18. The beauty of holiness never fades; the robe of righteousness never waxeth old! Oh hunger after that righteousness which delivereth from death, Prov. 10. 2. This is the righteousness which God himself is in love with, Prov. 15. 9. *he loveth him that followeth after righteousness.* All men are ambitious of the Kings favour; alas what is a Princes smile but a transient *Beatitude*? This sunshine of his royal countenance soon masks it self with a cloud of displeasure; But thou who art endued with righteousness art Gods Favourite, and how sweet is his smile! Psal. 63. 3. *Thy loving kindness is better than life.*

* Psal. 110. 3.

* Isa. 61. 10.

SECT. 7.

Containing an exhortation to spiritual hunger.

TO perswade men to hunger after this righteousness, consider two things.

I. Unless we hunger after righteousness, we cannot obtain it; God will never throw away his blessings upon them that do not desire them. If a King shall say to a Rebel, Do but desire a pardon, and thou shalt have it; if through pride and stubbornness he disdain to sue out his pardon, he deserves justly to die; God hath set spiritual blessings at a low rate, Do but hunger and you shall have righteousness; but if we refuse to come up to these terms, there is no righteousness to be had for us. God will stop the current of his mercy, and set open the sluice of his indignation.

2. If we do not thirst here, we shall thirst when it is too late; if we do not thirst as David did, *Psal. 42. 2. my soul thirsteth for God*; we shall thirst as Dives did for a drop of water, *Luke 16. 24.* They who thirst not for righteousness, shall be in perpetual hunger and thirst; they shall thirst for mercy, but no mercy to be had. Heat encreaseth thirst; when men shall burn in hell, and be scorch'd with the flames of Gods wrath, this heat will encrease their thirst for mercy, but there will be nothing to allay their thirst. O is it not better to thirst for righteousness while it is to be had, than to thirst for mercy when there is none to be had? Sinners, the time is shortly coming when the draw-bridge of mercy will be quite pulled up.

I shall next briefly prescribe some helps to spiritual hunger.

1. Avoid those things which will hinder your appetite. As, 1. *Windy things*. When the stomach is full of wind, a man hath little appetite to his food; so when one is fill'd with a windy opinion of his own righteousness, he will not hunger after Christ's righteousness; he who being puff'd up with pride, thinks he hath grace enough already, will not hunger after more; These windy vapours spoil the stomach. 2. *Sweet things* destroy the appetite; so by feeding immoderately upon the sweet, luscious delights of the world, we lose our appetite to Christ and Grace. You never knew a man surfeit himself upon the world, and *sick of love* to Christ; while Israel fed with delight upon *Garlick and Onions*, they never hungred after *Manna*; the soul cannot be carried to two extremes at once; as the eye cannot look intent on heaven and earth at once *, so a man cannot at the same instant hunger excessively after the world, and *righteousness*! the earth puts out the fire; the love of earthly things will quench the desire of spiritual, 1 *John* 2. 15. *Love not the world*, the sin is not in the *having*, but in the *loving*.

2. Do all that may provoke spiritual appetite. There are two things provoke appetite. 1. *Exercise*; a man by walking and stirring gets a stomach to his meat: So by the exercise of holy duties the spiritual appetite is encreased, 1 *Tim.* 4. 7. *Exercise thy self to godliness*. Many have left off Closet-prayer; they hear the Word but seldom, and for want of exercise they have lost their stomach to Religion.

¶ Oculi non
poteſt & calum
& terram ſimul
inſpicere. Cy-
prius.

2. *Sawce* : Sawce whets and sharpens the appetite; there is a twofold sawce *whets* holy appetite. 1. The *interior* herb of repentance; he that tastes the *herb* of *repentance* in sin, hungers after the body and blood of the Lord. 2. *affliction* God oft gives us this sawce to sharpen our hunger after Grace; *Repentance* *affliction* *drinks in the blood*, Gen 30. 14. The Mandrakes are an Herb of a very strong favour *, and among other virtues they have, they are chiefly medicinable for * *Herba magni* those who have weak, and bad stomachs. Afflictions may be compared to these Mandrakes *ma. ho laborantibus tribuit* which do sharpen mens desires after that spiritual food which in time of prosperity they began to loath and nauseate; penury is the sawce which cures the surfeit of plenty. In sickness people hunger more after righteousness than in health; *the full stomach loathes the bitter herb*; Christians when full fed, despise the rich cordials of the Gospel. I wish we do not slight those truths now, which would taste sweet in a prison; how precious was a leaf of the Bible in Queen *Marys* dayes! The wise God sees it good sometimes to give us the sharp sawce of affliction, to make us feed more hungrily upon the bread of life. And so much for the first part of the text, *Blessed are they that hunger.*



Matth. 5. 6. *For they shall be filled.*

CHAP. XV.

Shewing that the spiritual hunger shall be satisfied.

s. The Promise
annexed,



Proceed now to the second part of the text, a Promise annexed, *αὐτοὶ χορτασθήσονται*, *they shall be filled.* A Christian fighting with sin, is not like one that *beats the air*, 1 Cor. 9. 26. and his hungering after righteousness is not like one that sucks in only ayre; *blessed are they that hunger, for they shall be filled.*

Doctr.
* Isa. 45. 19.

Doctr. Those that hunger after righteousness shall be filled; God never bids us seek him in vain * here is an honey-comb dropping into the mouths of the hungry, *they shall be filled.* Luke 1. 53. *He hath filled the hungry with good things.* Psal. 109. 7. *He satisfieth the longing soul,* God will not let us lose our longing; here is the excellency of righteousness above all things; a man may hunger after the world, and not be filled; the world is *fading*, not *filling*; Cast three Worlds into the heart, yet the heart is not full; but righteousness is a *filling* thing, nay, it so *fills*, as it *satisfies*; a man may be filled, and not

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not satisfied; a sinner may take his fill of sin, but that is a *sad filling*, it is far from satisfaction.

Prov. 14. 14. The back-sliding in heart shall be filled with his own ways; he shall have his belly full of sin, he shall have enough of it; but this is not a filling to satisfaction, this is such a filling as the damned in hell have, they shall be full of the *fury of the Lord*: But he that hungers after righteousness, shall be satisfyingly filled. *Jerem. 31. 14. My people shall be satisfied with goodness.*

Psal. 63. 3. My soul shall be satisfied as with marrow. Joseph first opened the mouth of the Sacks, and then filled them with corn, and put money in them, *Gen. 42. 25.* So God first opens the mouth of the soul with desire, and then fills it with good things, *Psal. 81. 10.*—

For the illustration of this, consider these three things.

1. That God can fill the hungry
2. Why he fills the hungry
3. How he fills the hungry

} soul.

1. That God can fill the hungry soul; he is called a fountain. *Psal. 36. 9. With thee is the fountain of life*: The Cistern may be empty, and cannot fill us: Creatures are oft *broken Cisterns*, *Jer. 2. 13.* But the fountain is filling; God is a *Fountain*, if we bring the Vessels of our desires to this Fountain, he is able to fill them; the fulness in God is, 1. *An infinite fulness*; though he fill us, and the Angels which have larger capacities to receive, yet he hath never the less himself; as the Sun, though it shines, hath never the less light. *Luke 8. 46. I perceive that virtue is gone out of me.* Though God lets

virtue

virtue go out of him, yet he hath never the less; the fulness of the creature is limited, it ariseth just to such a degree and proportion, but Gods fulness is infinite; as it hath its *Resplendency*, so its *Reaundancy*, it knows neither bounds nor bottom.

2. It is a *constant fulness*: The fulness of the creature is a mutable fulness, it ebbs and changeth. I could (saith one) have helped you, but now my Estate is low; the blossoms of the Fig-tree are soon blown off; creatures cannot do that for us which once they could; but God is a constant fulness. *Psal. 102. 27. Thou art the same*: God can never be exhausted, his fulness is overflowing and ever-flowing, then surely it is good to draw nigh to God. *Psal. 73. 28. it is good bringing our Vessels to this spring-head, 'tis a never-failing goodnefs.*

2. Why God doth fill the hungry soul. The Reasons are:

1. God will fill the hungry soul out of his tender compassion; he knows else *the Spirit would fall betwixt him, and the sou which he hath made*, *Isa. 57. 16.* If the hungry man be not satisfied with food, he dyes; God hath more bowels than to suffer an hungry soul to be famished; when the Multitude had nothing to eat, Christ was *move with compassion*, and he wrought a miracle for their supply: *Math. 15. 32.* Much more will he compassionate such as hunger and thirst after righteousness: When a poor sinner sees himself almost starved in his sins, (as the *Prodigal* among his husks) and begins to hunger after Christ, saying, *there is bread enough in my Fathers house*; God will then out of his infinite compassions bring forth the *fatted Calf*, and refresh

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refresh this soul with the delicacies and provisions of the Gospel; oh the melting of Gods bowels to an hungry sinner! Hosea 11. 8. *My heart is turned within me, my repentings are kindled.* We cannot see a poor creature at the door ready to perish with hunger, but our bowels begin to relent, and we afford them some relief; and will the Father of mercies let a poor soul that hungers after the blessings of the Gospel go away without an Alms of free-grace? no, he will not, he cannot; let the hungry sinner think thus, Though I am full of wants, yet my God is full of bowels.

2. God will fill the hungry that he may fulfil his Word. *Psal. 107. 9. Jer. 41. 14. Luke 6. 21. Blessed are ye that hunger now, for ye shall be filled. Isa. 44. 3. I will pour water upon him that is thirsty, I will pour my Spirit upon thy seed, &c.* Hath the Lord spoken, and shall it not come to pass? promises are obligatory; if God hath passed a promise, he cannot go back: Thou that hungerest after righteousness, hast God engaged for thee; he hath (to speak with Reverence) pawned his truth for thee. As his compassions fail not, Lam. 3. 22. so he will not suffer his faithfulness to fail, *Psal. 89. 33.* If the hungry soul should not be filled, the promise should not be fulfilled.

3. God will fill the hungry soul, because he himself hath excited and stirred up this hunger; he plants holy desires in us, and will not he satisfy those desires which he himself hath wrought in us? as in case of prayer, when God prepares the heart to pray, he prepares his ear to hear, *Psal. 17. 10.* So in case of spiritual hunger, when God prepares the heart to hunger, he will prepare

prepare his hand to fill ; it is not rational to imagine that God should deny to satisfy that hunger which he himself hath caused : *Nature doth nothing in vain* : Should the Lord inflame the desire after righteousness, and not fill it, he might seem to do something in vain.

4.

4. God will fill the hungry, from those sweet Relations he stands unto them, they are his *children* ; we cannot deny our children when they are hungry, we will rather spare it from our selves : *Luke 11. 13.* When he that is *born of God*, shall come and say, *Father, I hunger*, give me Christ ; *Father, I thirst*, refresh me with the living streams of thy Spirit, can God deny ? Doth God hear the *Raven* when it cries, and will he not hear the *righteous* when they cry ? when the Earth opens its mouth and thirsts, God doth satisfy it : *Psal. 65. 9, 10.* Doth the Lord satisfy the thirsty Earth with showres, and will he not satisfy the thirsty soul with grace ?

5.

5. God will satisfy the hungry, because the hungry soul is most thankful for mercy ; when the restless desire hath been drawn out after God, and God fills it, how thankful is a Christian ! The Lord loves to bestow his mercy where he may have most praise ; we delight to give to them that are thankful : Musicians love to play where there is the best sound ; God loves to bestow his mercies where he may hear of them again : The hungry soul sets the Crown of praise upon the head of free-grace. *Psal. 50. 23. Why so offereth praise, glorifies me.*

3.

3. How God fills the hungry soul ?
Ans^r. There is a three fold filling.

1. With

1. With Grace.
2. With Peace.
3. With Blifs.

1. God fills the hungry soul with *Grace*: Grace is filling, because suitable to the soul. *Stephen full of the Holy Ghost, Acts 7. 55.* This fulness of Grace is in respect of *parts*, not of *degrees*. There is something of every Grace, though not perfection in any Grace.

2. God fills the hungry soul with *peace*. *Rom. 15. 13. The God of hope fill you with joy and peace;* this flows from Christ. *Israel* had honey out out of the Rock; this honey of peace comes out of the Rock Christ. *Joh. 16. ult. That in me ye might have peace.* So filling is this peace, that it sets the soul a longing after heaven; this *Cluster of Grapes* quickens the appetite and pursuit after the full Crop.

3. God fills the hungry soul with *blifs*: Glory is a filling thing. *Psal. 17. ult. When I awake, I shall be satisfied with thy Image.* When a Christian awakes out of the sleep of death, then he shall be satisfied, having the glorious beams of Gods image shining upon him; then shall the soul be filled brimful; the glory of heaven is so sweet, that the soul shall still thirst; yet so infinite, that it shall be filled.

*Quite Christe bibent, dulci torrente refecti
Non sicient ultra, sed tamen & sicient. —*

Use. What an Encouragement is this to hunger after righteousness! such shall be filled: God chargeth us to fill the hungry. *Isa. 58. 10.* He blames those who do not fill the hungry, *Isa. 32. 6.* And do we think he will be slack in that which

Use.

An Encouragement to hunger after Righteousness.

which he blames us for not doing? Oh come with hungers after Christ, and be assured of satisfaction. God keeps open house for hungry sinners; he invites his Guests, and bids them come *without money*, *Mat. 25. 1, 2.* Gods Nature inclines him, and his Promise obligeth him to fill the hungry. Consider, Why did Christ receive the Spirit *without measure*? *John 3. 34.* It was not for himself; he was infinitely full before; but he was filled with the *holy unctiōn* for this end, that he might distil his grace upon the hungry soul. Art thou ignorant? Christ was filled with wisdom that he might teach thee. Art thou polluted? Christ was filled with grace that he might cleanse thee: Shall not the soul then come to Christ, who was filled on purpose to fill the hungry? we love to knock at a rich mans door; in our Fathers house there is *bread enough*; come with desire, and you shall go away with comfort; you shall have the virtues of Christs blood, the influences of his Spirit, the communications of his love.

Here are two Objections made against this.

Object. 1.

1. *The carnal mans Objection*: I have (saith he) hungered after righteousness, yet am not filled.

Answ. 1.

Answ. 1. Thou sayest thou hungerest, and art not satisfied? perhaps God is not satisfied with thy hunger; thou hast opened thy mouth wide*, but hast not opened thine ear*: When God hath called thee to Family-prayer, and mortification of sin, thou hast like the deaf Adder, stopped thine ear against God, *Zach. 7. 11.* No wonder then thou hast not that comfortable filling as thou desirest; though thou hast opened thy

* *Psal. 81. 10.*

* *Psal. 40.*

thy mouth, yet thou hast stopped thine ear; the child that will not hear his parent, is made to do penance by fasting.

2. Perhaps thou thirstest as much after a temptation as after righteousness: At a Sacrament thou seemest to be inflamed with desire after Christ; but the next temptation that comes, either to drunkenness or lasciviousness, thou fallest in, and closest with the temptation. Satan doth but becken to thee, and thou comest; thou openest faster to the Tempter than to Christ; and dost thou wonder thou art not filled with the fat things of Gods house?

3. Perhaps thou hungerest more after the world than after righteousness: The young man in the Gospel would have Christ, but the world lay nearer his heart than Christ; hypocrites pant more after the *dust of the Earth* * than the * *Amos 2. 7.* *water of life.* Israel had no Manna while their Dough lasted; such as feed immoderately upon the Dough of *earthly things*, must not think to be fill'd with Manna from heaven; if your *money* be your god, never look to receive another God in the Sacrament.

2. *The godly mans Objection*; I have had unfeigned desires after God, but am not filled.

Object. 2.

Ans. 1. Thou mayst have a filling of *grace*, though not of *comfort*; if God doth not fill thee with *gladness*, yet with *goodness*, Psal. 107. 11. Look into thy heart, and see the distillations of the Spirit; the dew may fall, though the honeycomb doth not drop.

Ans. 1.

2. Wait a while, and thou shalt be filled; the Gospel is a spiritual Banquet, it feasts the soul with grace and comfort; none eat of this Banquet but such as wait at the Table. *Isa. 25. 6, 9.*

In this Mountain shall the Lord of Hosts make unto all people a Feast of fat things, a Feast of wines on the Lees well refined; and it shall be said in that day, Lo, this is our God, we have waited for him; we will be glad, and rejoice in his salvation. Spiritual mercies are not only worth desiring, but waiting for.

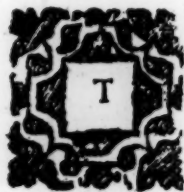
3. If God should not fill his people to satisfaction here, yet they shall be filled in heaven; the Vessels of their desires shall be filled, as those water-pots, *Job. 2. up to the brim.*



Matth. 5. 7. Blessed are the merciful, for they shall obtain mercy.

CHAP. XV.

Containing a Discourse of Mercifulness.



These Verses like the stairs of *Solomons Temple*, cause our ascent to the Holy of Holies. We are now mounting up a step higher, *μακάριοι οἱ ἐλεήμονες, Blessed are the merciful, &c.* There was never more need to preach of *mercifulness* than in these unmerciful times, wherein we live. It is reported in the life of *Crisostom*, that he did much preach on this subject of *mercifulness*, and for his much pressing Christians to mercy, he was called of many

many Κήρηξ τῆς ἐλεημοσύνης, the Alms-preacher, or the Preacher for mercy; our times need many *Chrysostroms*.

Blessed are the merciful. Mercy stands both in the Van and Rear of the Text; in the beginning of the Text it stands as a *Duty*; in the end of the Text it stands as a *Reward*; The Hebrew word for *godly*, *יָד* signifies merciful; the more godly, the more merciful; the Doctrine I shall gather out of the words; which will comprehend and draw in the whole, is this;

That the merciful man is a blessed man; As there is a curse hangs over the head of the unmerciful man. *Psal.* 109. 6, 7, 8, 9, &c. *Let Satan stand at his right hand; when he shall be judged, let him be condemned, and let his prayer become sin; let his children be fatherless, and his wife a widow, let his children be continually vagabonds, and beg; and let the Extortioner catch all that he bath, and let the stranger spoil his labour; let there be none to extend mercy to him; let his posterity be cut off, and in the generation following, let their name be blotted out; let the iniquity of his fathers be remembered with the Lord, and let not the sin of his mother be blotted out. Why, what is this crime? Vers. 16. Because he remembered not to shew mercy, &c.* See what a long Vial full of the plagues of GOD is poured out upon the unmerciful man! So by the rule of contraries, the blessings of the Almighty do crown and encompass the merciful man. *2 Sam.* 22. 26. *Psal.* 37. 26. *Psal.* 41. 1. *The merciful man is a blessed man.* For the illustrating this, I shall shew;

1. What is meant by mercifulness.

O 3

2 The

Doctr.

7. *Quid misere-
ricordia.*

2. The several kinds of mercy.

1. What is meant by mercifulness? I answer, it is a melting disposition, whereby we lay to heart the miseries of others, and are ready on all occasions to be instrumental for their good.

Quest. 1. How do mercie and love differ?

Ans. In some things they agree, in some things they differ; like waters that may have two different spring-heads, but meet in the stream. Love and mercie differ thus; Love is more extensive; the Diocess that love walks and visits in, is larger: Mercie properly respects them that are miserable; Love is of a larger consideration; Love is like a friend that visits them that are well; Mercie is like a Physician that visits only them that are sick. Again, Love acts more out of *affection*; Mercie acts out of a principle of *conscience*; Mercie lends its help to another, Love gives its heart to another: Thus they differ; but Love and Mercie agree in this; they are both readie to do good Offices; both of them have foundings of bowels, and healing under their wings.

Quest. 2. Whence doth mercie spring?

Ans. Its spring-head riseth higher than nature; Mercie taken in its full latitude, proceeds from a work of grace in the heart; naturally we are far enough from mercie; the sinner is a bramble, not a Fig-tree yielding sweet fruit: 'Tis the Character and *εἶδος* of a natural man, *unmerciful*, Rom. 1. 31. A wicked man like *Jehoram*, hath his bowels fallen out *. Therefore he is compared to an *Adamant*, Zach. 7. 11. because his heart melts not in mercy. Before conversion the sinner is compared to a *Wolf*

Chr. 21. 19

for

for his savageness, to a *Lion* for his fierceness*, * *Ila. 11, 6*
to a *Bee* for his sting, *Psal. 118. 12. to an Adder*
for his poyson, *Psal. 140. 3.* By nature we do
not send forth oyl, but poison; not the oyl of
mercifulness, but the poison of maliciousness.

Besides that *inbred* unmercifulness which is in
us, there is something infused too by Satan; *the*
Prince of the air works in men, *Eph. 2. 2.* He is
a fierce Spirit, therefore called *the Red Dragon*,
Revel. 12. 3. And if he possesseth men, no won-
der if they are implacable, and without mercy;
what mercy can be expected from hell? so that
if the heart be tuned into mercifulness, it is from
the change that grace hath made*: When the
Sun shines, then the ice melts; when the Sun of
righteousness once shines with beams of grace
upon the soul, now it melts in mercy and ten-
derness; thou must first be a *new man*, before
a merciful man; thou canst not help a mem-
ber of Christ, till first thou thy self art a
member. * *Col. 3. 12.*

2. The several kinds of mercie, or how many
wayes a man may be said to be merciful. Mercy
is a Fountain that runs in five streams; we must
be merciful to the

- | | |
|-------------|--------------|
| 1. Souls | } of others. |
| 2. Names | |
| 3. Estates. | |
| 4. Offences | |
| 5. Wants | |

SECT. I.

Shewing that mercy is to be extended to the souls of others.

I. **W**E must be merciful to the souls of others; this is *Spiritualis Eleemosyna*, a Spiritual Alms. Indeed soul-mercy is the chief; the soul is the most precious thing; it is a vessel of honour, 'tis a bud of eternity, 'tis a sparkle lighted by the breath of God, 'tis a rich Diamond set in a Ring of Clay; the soul hath the blood of God to redeem it, the image of God to beautifie it; it being therefore of so high a descent, sprung from *the Ancient of dayes*, that mercy which is shewn to the soul, must needs be the greatest. This soul-mercy to others stands in four things.

1. In *pitying* them. If I weep, saith *Austin*, for that body from which the soul is departed, how should I weep for that soul from which God is departed? Had we seen that man in the Gospel cutting himself with stones, and fetching blood of himself, it would have moved our pity. *Mark 5. 5.* To see a sinner *stabbing* himself, and having his hands imbrued in his own blood, should cause relentings in our bowels; *our eye should affect our heart*: God was angry with *Edom*, because he did cast off all pity, *Amos 1. 11.*

2. Soul-mercy is in *advising and exhorting* sinners: Tell them in what a sad condition they are, *in the gall of bitterness*. Shew them their

their danger, they tread upon the banks of the bottomless pit; if death gives them a jog they tumble in; and we must dip our words in honey, use all the mildness we can. *2 Tim. 2. 25. In meekness instructing, &c.* Fire melts, ointment mollifies; words of love may melt hard hearts into Repentance; this is soul-mercy: God made a Law, *Exod. 23. 5.* that whosoever did see his enemies *As lying under a burden, he should help him.* On which words, saith Chrysostom, We will help a Beast that is fallen under a burden; and shall we not extend relief to those who are fallen under a worse burden of sin?

3. Soul-mercy is in *reproving* refractory sinners; there is a *cruel* mercy when we see men go on in sin, and we let them alone; and there is a merciful cruelty, when we are sharp against mens sins, and will not let them go to hell quietly. *Lev. 19. 17. Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.* Fond pity is no better than cruelty: *Titus 1. 13. Rebuke them sharply, ἀποτόμως* cuttingly; the Chyrurgion cuts and lanceth the flesh, but it is in order to a cure, they are healing wounds; so by a cutting reproof when we lance mens consciences, and let out the blood of sinne, we exercise spiritual Chyrurgery, this is shewing mercy. *Jude 23. Others save with fear, pulling them out of the fire.* If a man were in the fire, though you did hurt him a little in pulling him out, he would be thankful, and take it as a kindness. Some men when we tell them of sin, say, *O this is bitterness*; no, it is shewing mercy. If a mans house were on fire, and another should see

see it, and not tell him of it for fear of waking him, were not this cruelty? when we see others *sleeping the sleep of death*, and the fire of Gods wrath ready to burn about their ears, and we are silent, is not this to be accessory to their death?

4. Soul-mercy is in *praying* for others. This is like Physick used in a desperate case, and oft it recovers the sick Patient, *Jam. 5. 16. The effectual fervent prayer of a righteous man avails much*; as it cures the sick bodie, so the sin-sick soul. There is a storie of one who gave his soul to the Diuel, who was given in to the prayers of *Luther*. When *Eutychus* fell down from an high loft, and was taken up dead, *Paul* fell on him *, that is, he did effectually pray over him, and he prayed him alive, *Acts 20. 9, 11*. By sin the soul is fallen from an high loft, viz. a state of innocency; now, fervent praier oft-times fetcheth life in such a dead soul.

Affectus vehementia.
Beza.

Use 1.

Use 1. See what a blessed work the work of the Ministerie is! The preaching of the Word is nothing but shewing mercie to souls; This is a mightie and glorious engine in the hand of the Lord of Hosts for the beating down of the Divels strong-holds. The Ministerie of the Word doth not only bring *light* with it, but *eye-salve*, anointing the eyes to see that light. It is a sin-killing, and a soul-quickning Ordinance, it is *the power of God to salvation*. What enemies are they to their own souls, that oppose the Ministerie! They say, the people that live *under the line*, curse the Sun, and are glad when the Sun sets, because of its burning heat. Foolish sinners curse the Sun-rising of the Ministerie, and are offended at the light of it, because it comes near their sins, and scorseth their

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their consciences, though in the end it saves
their souls.

Use 2. It reproveth them that have no mercie
to souls.

Use 2.

Reproof.

1. Evil Magistrates.

2. Evil Ministers.

1. *Evil Magistrates*, who either *take away the*
key of knowledge *, or give a Toleration to wic- * *Luk. 11. 52.*
kedness, suffering men to sin by a Licence.
The meaning of Toleration is this, if men will
go to hell, none shall stop them. Is not nature
enough poison'd? Do not men sin fast enough,
but must they have such political engines as serve
them up higher in wickedness? Must they have
such favourable gales from the breath of great
ones as serve to carry them full sail to the Di-
vel? This is far from soul-mercie *. What an
heavie reckoning will these *Statists* have in the
day of the Lord!

* *Meminerie*
Princeps non
solum quantum
sibi commissum;
sed quatenus
permissum sit.
Cicero.

2. *Evil Ministers*. 1. Such as have no bow-
els to the souls of their people; They do not
pity them, pray for them; they seek not *them*,
but *theirs*; they preach not for love but lucre;
their care is more for *Tythes*, than *souls*. How
can they be called *spiritual fathers*, who are with-
out bowels? These are *mercenarii*, not *mini-*
stri.

2. Such as feed not the souls of their people
with *solid truths*. When Christ sent out his Ap-
ostles, he gave them their Text, and tells them
what they must preach, *Matth. 10. 7. Preach,*
saying the Kingdom of heaven is at hand. Upon
which place saith *Luther*, the Ministers of Christ
must preach *quod* and *regnum cœlorum* *conducant,*
Things

Things that pertain to the Kingdom of God ; pardon of sin, sanctification, living by faith, ne aliter ex ecclesia faciamus politiam. They are unmerciful to souls, who instead of breaking the bread of life, fill their peoples heads with aery speculations and notions; who rather tickle the fancy, than touch the conscience, and give precious souls rather musick than food.

3. Such as *darken knowledge with words*, and preach so as if they were speaking *in an unknown tongue*. Some Ministers love to soare aloft, like the Eagle, and flie above their peoples capacities, endeavouring rather to be admired than understood. They are like some crabbed Authors which cannot be read without a Comment. Indeed God calls his Ministers *Ambassadors*, 2 Cor. 5. 20. but they must not be like those Outlandish Ambassadors that cannot be understood without an Interpreter. 'Tis unmercifulness to souls to preach so as not to be understood. Ministers should be *Stars* to give light, not Clouds to obscure the truth. Saint Paul was learned, yet plain. Clearness and perspicuity is the grace of speech. 'Tis cruelty to souls when we go about to make easie things hard; This many are guilty of in our age, who go into the Pulpit only to tie knots; and think it their glory to amuse the people; this favors more of pride than mercifulness.

4. Such as see others going on in sin, but do not tell them of it. When men declare *their sin as Sodom*, it is the Ministers duty to *lift up his voice like a trumpet*, and shew the house of Jacob *their sin*, Isa. 58. 1. Zeal in the Ministry, is as proper as fire on the Altar; he who lets another sin, and holds his peace, is a man-slayer.

That

That Sentinel deserves death, who sees the enemy approaching, and gives not warning. *Ezek.* 3. 20.

5. Such as *poysen* souls with Error; how dangerous is *the Leprosie of the head!* a Frenzy is worse than a Fever; what shall we say to such Ministers as give poison to their people in a golden cup? are not these unmerciful? others there are, (unworthy the name of Ministers) *itineraries*, the Divels journey-men, who ride up and down, and with Satan, *compass the earth*, to devour souls; it would pity ones heart to see poor unstable creatures misled by rude and illiterate men, who diet the people with blasphemy and non-sence, and make them fitter for Bedlam, than the New *Jerusalem*; all these are unmerciful to souls.

Let me beseech all that fear God, to shew soul-mercie. Strengthen the weak, reduce the wandering, raise up them that are fallen, *James 5. 20, He which converteth the sinner from the error of his way, shall save a soul from death.*

SECT. 2.

Shewing that Christians must be tender of one anothers names.

2. **W**E must be merciful to the names of others. A good name is one of the greatest blessings upon earth; no chain of Pearl doth so adorn as this; it being so, we ought to be very tender of names. They are to be accounted in an high degree unmerciful, who make
no

How many waies we are unmerciful to names.

no conscience of taking away the good names of their brethren. Their throats are open Sepulchres to bury the fame and renown of men, *Rom. 3. 13.* 'Tis a great crueltie to murder a man in his name, *Cant. 5. 7.* *The keepers of the wall took away my vail from me*; some Expositors interpret it of her honour and fame, which did cover her as a beautiful vail. The ground of this unmercifulness to names is,

1. *Pride.* Pride is such a thing as cannot endure to be out-shined; it loves not to see it self exceeded in parts, and eminency; therefore will behead another in his good name that he may appear something lower: The proud man will be pulling down of others in their reputation, and so by their Eclipse he thinks he shall shine the brighter; the breath of a proud man causeth a blast or mildew upon fame.

2. *Envy.* *1 Pet. 2. 1.* An envious man maligns the dignity of another, therefore seeks to mischief him in his name; Religion teacheth us to rejoyce in the esteem and fame of others. *Rom. 1. 8.* *I thank my God for you all, that your faith is spoken of throughout the whole world.* Καταγγέλλεται, it is divulged with fame. A good report is a credit to Religion, *Heb. 11. 4.* If persons professing godliness have not a good name, Religion will have no very good name; but envie, consulting with the Divil, laies a Train, and fetches fire from hell to blow up the good name of another.

Quest.

Quest. How many waies may we be unmerciful to the names of others?

Ans. 1.

Ans. Divers waies: 1. By mis-reporting them, a sin forbidden: *Exod. 23. 1.* *Thou shalt not raise a false report.* Eminencie is commonly

How many ways we are unmerciful to names.

commonly blasted by slander. *Psal. 64. 3. Their tongues are as arrows shot out.* The tongue of a slanderer shoots out words to wound the fame of another, and make it bleed to death: The Saints of God in all ages have met with unmerciful men, who have fathered things upon them that they have not been guilty of. *Savins* the Jesuite reported of *Luther*, that he learned his Divinitie of the Divil, and that he died drunk; but *Melancthon*, who wrote his life, affirms that he died in a most pious, holy manner, and made a most excellent praier before his death: It was *Dauids* complaint, *Psal. 35. 11. They laid so my charge things which I know not.* The Greek word for *Divil*, signifies slanderer, *1 Tim. 3. 11. Μη Διαβόλους, not slanderers;* in the Greek it is *not Devils*. Some think it is no great matter to defame and traduce another; but know, this is to act the part of a Divil. O how many unmerciful men are there, who indeed go for Christians, but play the Divil in venting their lies and calumnies! Wicked men in Scripture are called *Dogs*, *Psal. 22. 16.* Slanderers are not like those *Dogs* which licked *Lazarus* his soars to heal them; but like the *Dogs* which ate *Jezebel*, they rend and tear the precious names of men. *Valentinian* the Emperour did decree, *Capitalis sententia subjugandum*, that he who was openly convicted of this crime of slander, should die for it: And *Pope Gregory* did decree that such a person should be excommunicate, and not have the Communion given him; I think it was a just Decree.

2. We are unmerciful to the names of others when we receive a slander, and then report what we hear. *Lev. 19. 16. Thou shalt not*

2.

How many wayes we are unmercifull to names.

not go up and down as a Tale-bearer among thy people. A good man doth not evil to his Neighbour, nor taketh up a reproach against his Neighbour, Psal. 15. 3. We must not only not raise a false report, but not take it up. To divulge a report before we speak with the party, and know the truth of it, is unmercifulness, and cannot acquit it self of sin. The same word in the Hebrew, **רָשָׁה** to raise a slander, signifies to receive it: *Exod. 23. 1.* The receiver is even as bad as the Thief; it is well if none of us have (in this sense) received stollen goods; when others have stollen away the good names of their Brethren, have not we received these stollen goods? there would not be so many to broach false rumors, but that they see this liquor pleaseth other mens taste.

3. We deal unmercifully with the names of others, when we diminish from their just worth and dignity; when we make more of their infirmities, and less of their vertues. *James 4. 11. Speak not evil one of another.* I have read a story of one Idor an Abbot, that he was never heard to speak evil of any man. Saint *Austine* could not endure that any should eclipse and lessen the fame of others; therefore wrote those two Verses upon his Table.

*Quisquis amat dictis absentem rodere famam,
Hanc mensam vetitam noverit esse sibi.*

Whosoever loves auothers name to blast,
This Table is not for him, let him fast.

Wicked men are still paring off the credit of their Neighbours, and they make thick parings

parings; they pare off all that is good; nothing is left but the *Core*, something that may tend to their disparagement. Unmerciful men know how to boile a Quart to a Pint; they have a Divellish Art so to extenuate & lessen the merit of others, that it is even boiled away to nothing. Some, though they have not the power of *Creation*, yet they have the power of *Annihilation*. They can sooner annihilate the good which is in others, than imitate it.

4. We are unmerciful to the names of others, when we know them to be calumniated, yet *do not vindicate* them. A man may sometimes as well wrong another by *silence* as *slander*; he who is merciful to his brother, is an Advocate to plead in his behalf when he is injuriously traduced; when the Apostles, who were filled with the wine of the Spirit, were charged with drunkenness, *Peter* vindicated them openly, *Acts* 2. 15. A merciful man will take the *dead* *fly* out of the box of ointment.

5. They are in an high degree unmerciful to the names of others, who *bear false witness* against them. *Psal.* 27. 11. *Exod.* 23. 1. *Put not thy hand with the wicked to be a false witness.* Putting the hand, is taking an Oath falsely; as when a man puts his hand upon the book, and swears to a lye; so *Tostatus* expounds it; this *ἑὸν ὅρκον*, false witness is a two-edged sword; the party forsworn wounds anothers name, and his own soul. A false witness is compared to a *Maul* or *Hammer*, *Prov.* 25. 18. It is true in this sense, because he is hardened, 1. In *impudency*; he blusheth at nothing. 2. In *unmercifulness*: There is no softness in a Maul or Hammer; nor is there any relenting, or bowels

Use.
Exhort.

to be found in a false witness. All these ways men are unmerciful to the names of others.

Use. Let me persuade all Christians, as they make conscience of Religion, so to shew mercy to the names of others; be very chary and tender of mens good name: Consider,

1. What a *sin* it is to defame any man: *Tit. 3. 2. 1 Pet. 2. 1. Laying aside all envies and evil speakings*; Envy and evil speaking are put together; *laying aside.*

Αποθέμηναι, Putting away, as a man would put away a thing from him with indignation; as *Paul* shook off the Viper, *Acts 28. 5.*

2. The injuriousness of it; thou that takest away the good name of another, woundest him in that which is most dear to him; better take away a mans life than his name; by eclipsing his name thou buriest him alive; it is an irreparable injury; *aliquid hæret.*——A wound in the name is like a flaw in a Diamond, or a stain in Azure, which will never out; no Physician can heal the wounds of the tongue.

3. God will require it at mens hands; if idle words must be accountable for, shall not reproachful slanders? God will make inquisition one day as well for *names*, as for *blood*. Let all this persuade to Caution and Circumspection; you would be loth to steal the goods of others; a mans name is of more worth; and he that takes away the good name of another, doth sin more than if he had taken the corn out of his Field, or the wares out of his Shop.

Especially, take heed of wounding the names of the *godly*: God hath set a Crown of honour on their head, and will you take it off? *Numb. 12. 8. Wherefore then were you not afraid to speak*

Speak against my servant Moses? To defame the Saints, is no less than the defaming God himself, they having his picture drawn upon them, and being members of Christ. Oh think how ill Christ will take this at your hand another day! it was under the old Law a sin to defame a Virgin, and what is it to calumniate Christs Spouse? Are the names of the Saints written in heaven, and will you blot them out upon earth: Be merciful to the names of others.

SECT. 3.

Mercy in some cases to be extended to the Estates of others, and that Christians must not take the summum jus.

3. **B**E merciful to the *Estates* of others. If a man be thy debtor, & Providence hath frowned upon him, that he hath not wherewithal to pay, do not crush him when he is sinking, but remit something of the rigour of the Law; *Blessed are the merciful* *. *Justitia sine misericordia, non est justitia sed crudelitas.* The wicked are compared to Beasts of prey, that live upon rapine and spoil, they care not what mischief they do: *Psal. 10. 9. He lyeth in wait secretly, as a Lyon in his Den, he doth catch the poor when he draweth him into his net.* Chrysostom saith, the drawing into the Net, is, when the Rich draw the Poor into Bonds, and in case of non-payment at the day, the Bond being forfeited, seize upon all they have; 'tis not justice, but cruelty, when others lye at our mercy, to be like that hard-hearted Creditor in the Gospel, who took his Debtor by the throat, saying, *Pay me what thou owest*, Matth. 18. 28. God made

a Law, *Deutr. 24. 6.* No man shall take the nether or the upper millstone to pledge, for he taketh a mans life to pledge: If a man had lent another money, he must not take both his millstones for a pawn; he must shew mercy, and leave the man something to get a livelihood with; we should in this imitate God, who in midst of anger remembers mercy. God doth not take the extremity of the Law upon us; but when we have not to pay, if we confess the debt, he freely forgives: *Prov. 28. 13.* *Math. 18. 27.*

Not but that we may justly seek what is our own; but if others be brought low, and submit, we ought in conscience to remit something of the debt. *Blessed are the merciful.*

SECT. 4.

Shewing that Christians must be merciful to the offences of others.

4.

4. **W**E must be merciful to the offences of others, be ready to shew mercy to them which have injured you. Thus Stephen the Proto-martyr, *Act. 7. 60.* he kneeled down and cryed with a loud voice, Lord, lay not this sin to their charge. When he prayed for himself, he stood; but when he came to pray for his enemies, he kneeled down*; to shew faith Bernard, his earnestness in prayer, and how greatly he desired that God would forgive them; this is a rare kind of mercy. *Prov. 19. 11.* It is a mans glory to pass over a transgression. Mercy in forgiving injuries, as it is the touch-stone, so the Crown of Christianity; Bishop Cranmer was of a merciful

* *Pro se orans
stat & erigitur,
pro lapidantibus
flectit genua.* Bern.

disposition; if any who had wronged him came to desire a courtelie of him, he would do all that lay in his power for him; inso much that it grew to a Proverb, *Do Cranner an injury, and he will be your friend as long as he lives.* To overcome evil with good, and answer malice with mercy, is truly heroical, and renders Religion glorious in the eyes of all; But I wave this, and proceed,

SECT. 5.

That mercy must be extended to the supplying the wants of others.

WE must be merciful to the wants of others. This the text chiefly intends; a good man doth not like the Snake, twist within himself; his motion is direct, not circular: he is ever merciful and lendeth, Psal. 37. 26. This merciful charity to the wants of others, stands in three things.

1. A judicious consideration, Psal. 41. 1. *Blessed is he that considereth the poor:* and you must consider four things.

1. It might have been your own case; you your selves might have stood in need of anothers charity, and then how welcom and refreshing would those streams have been to you?

2. Consider, how sad a condition poverty is, Though Chrysostom calls poverty the high-way to heaven; yet he that keeps this road, will go weeping thither, *ὁ δὲν βαρύτερον.* Consider the poor, behold their tears, their sighs, their dying groans; look upon the deep furrows made in their faces,

faces, and consider if there be not reason why you should scatter your seed of mercy in these furrows? *Propallio vestem laceram, pro pulvinari lapidem*—the poor man feeds upon sorrow, he drinks tears, *Psal. 80. 50.* like *Jacob*, in a windy night he hath the clouds for his canopy, and a stone for his pillow.

† ἡ πενία ἐμ- not poverty, Prov. 3. 8 *.
ποιεῖ κακὰ ἔργα- want puts men upon
γινῶν. indirect courses. The poor will venture their souls for money; which is like throwing Diamonds at Payrtrees; If the rich would wisely consider this, their Alms might prevent much sin.

3. Consider, why the wise God hath suffered an inequality in the world: it is for this very reason, because he would have mercy exercised. If all were rich, there were no need of Alms; nor could the merciful man have been so well known. If he that travelled to *Jericho*; had not been wounded, and left half dead, the good *Samaritan* who poured oyle and wine into his wounds, had not been known.

Hecctora quis nosset, felix si Troja fuisset?

4. Consider, how quickly the ballance of Providence may turn; we our selves may be brought to poverty, and then it will be no small comfort to us that we relieved others, while we were in a capacity to do it. *Eccles. 11. 2.* Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. We cannot promise our selves alwayes *Halcyon* dayes; God knows how soon any of us may change our pasture; the Cup which now runs over with wine.

wine, may be filled with the waters of *Marah*; Ruth 1. 21. *I went out full, and the Lord hath brought me home again empty.* How many have we seen like *Bajazet*, and *Bellizarius*, invested with great Lordships and possessions, who have on a sudden brought their *Mannor* to a morsel?

—*Iram eris subito qui modo Cræsus eras.*—

So that it is wisdom (in this sense) to consider the wants of others. Remember how soon the scene may alter; we may be put in the poor's dress; and if adversity come, it will be no trouble of mind to us to think that while we had an estate we did lay it out upon Christ's indigent members; this is the first thing in mercifulness, a judicious consideration.

2. *A tender commiseration*, Isa. 58. 10. *If thou draw out thy soul to the hungry.* Bounty begins in pity; the Hebrew word for Mercy חַנּוּן signifies bowels. Christ first had compassion on the multitude, then he wrought a miracle to feed them, *Matth. 15. 32.* * Charity which wants compassion is brutish. The brut creatures can relieve us many ways, but cannot pity us. 'Tis a kind of cruelty (saith *Quintilian*) to feed one in want, and not to sympathize with him. True Religion begets tenderness; as it melts the heart in tears of contrition towards God, so in bowels of compassion towards others *. *Isa. 11. 16. My bowels shall sound as an harp.* Let me allude, when our bowels of pity sound, then our alms make sweet musick in the ears of God.

3. *Mercifulness* consists in a liberal contri-
bution, Deut. 15. 8. *If there be a poor man within thy gates, thou shalt open thy hand wide unto him.*

* *Quis ignorat ex ea appellatione esse misericordiam, quod miserum cor faciat condoleantis alieno malo.*
Aug. Tom. 1. l. 1.

* *Πᾶσι μὴν τοῖς πτωχοῖς ἀνοικτόα τὰ σπλάγχνα, καὶ τοῖς κακοπαθέσιν.* Gr. Naz.

* *Non habet
hic locum for-
dida tenacitas.*
Muscul.

The Hebrew word to *disperse* *רָחַק* *Psal. 112. 9.* signifies a largeness of bounty *; it must be like water that over-flows the banks. *Non tenuiter erogandum paucillum aliquid.* If God hath enriched men with estates, and made *his cattle* (as Job saith) *to shine upon their tabernacle*, they must not incircle, and engross all to themselves, but be as the Moon which having received its light from the Sun, lets it shine to the world. The Ancients, as *Basil* and *Lorinus* observe, made *Oleum chari-* oyle to be the emblem of charity *; the golden oyle of mercy, must like *Aarons* oyle, run down upon the poor, which are the lower skirts of the garment; this liberal disbursement to the wants and necessities of others,

God commands.

Grace compels.

Reason 1.

1. *God commands*; there is an express Statute-Law, *Lev. 25. 35.* *If thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him.* The Hebrew word is *תְּחַנֵּן* *thou shalt strengthen him*; put under him a silver Crutch when he is falling. 'Tis worth our observation what great care God took of the poor, besides what was given them privately; God made many Laws for the publick and visible relief of the poor. *Exod. 23. 11.* *The seventh year thou shalt let the Land rest, and let it still, that the poor of thy people may eat.* Gods intention in this Law was, that the poor should be liberally provided for; they might freely eat of any thing which did grow of it self this seventh year *; whether of Herbs, Vines or Olive-trees: If it be asked how the poor could live only

* *Ordinabatur
ad commodum
pauperum.*
Cornel. a lap.

on

on these fruits, there being (as it is probable) no corn growing then? for answer, *Cajetan* is of opinion, they lived by selling these fruits, and so converting them into money, lived upon the price of the fruits.

There is another Law made, *Lev. 19. 9. And when ye reap the Harvest of your Land, thou shalt not wholly reap the corners of thy Field, neither shalt thou gather the gleanings of thy Harvest.* See how God indulged the poor, some corners of the Field were for the poors sake to be left uncut; and when the Owners did reap, they must not go too near the Earth with their Sickle; the Vulgar Latine reads it, *non condebis usque ad solum*, thou shalt not shear to the very ground. Something like an aftercrop must be left; the shorter ears of corn, and such as did lye bending to the ground, were to be reserved for the poor, saith *Iostanus*.

And God made another Law in favour of the poor, *Deut. 14. 28. At the end of three years thou shalt bring forth the tythe of thy increase the same year, and thou shalt lay it up in thy gates, and the Levite and the fatherless, and the widow which are within thy gates, shall come, and shall eat, and be satisfied.* The Hebrews write that every third year, besides the first tythe given to *Levi*, which was called the perpetual tythe, *Num. 18. 21.* the Jews did set apart another tythe of their increase for the use of the Widows and Orphans, and that was called the tythe of the poor, *Sol. Jarchi*. Besides, at the Jews solemn Festivals, the poor were to have a share, *Deut. 16. 11.*

And as relieving the necessitous was commanded under the Law, so it stands in force under the Gospel.

The Church of England is for good works.

Gospel. 1 Tim. 6. 17, 18. *Charge them that be rich in this world, that they ἀγαθοεργέσθωσιν, do good, that they be rich in good works, &c.* 'Tis not only a counsel, but a charge; and the non-attendency to it runs men into a Gospel-pramunire. Thus we have seen the mind of God in this particular of charity; let all good Christians comment upon it in their practice; what benefit is there of gold while it is imbowel'd and lockt up in the Mine? and what is it the better to have a great Estate, if it be so hoarded and cloistered up, as never to see the light?

2. As God commands, so grace compels to Works of mercy and beneficence. 2 Cor. 5. 14. *The love of Christ constraineth.* Grace comes with Majesty upon the heart; 'tis not in sermons, but in virtues; grace doth not lye as a sleepy habit in the soul, but will put forth it self in vigorous and glorious actings; grace can no more be conceal'd than fire; like new wine, it will have vent; grace doth not lye in the heart as a stone in the Earth, but as seed in the Earth*, it will spring up into good works.

* Si operari
venit gratia
non est.

SECT. 6.

Containing a Vindication of the Church of England.

Use 1.
Inform.

Use 1. **I**T may serve to justify the Church of England against the calumny of malevolent men: Julian upbraided the Christians that they were Solifidians; and the Church of Rome layes upon us this aspersiō, that we are against good works; indeed we plead not for the merits of them, but we are for the use of them,

them. *Titus 3. 14.* Let ours also learn to maintain good works for necessary use. We preach they are needful both *necessitate precepti*, and *medii* * : *Asserunt Pontificii bona opera autem esse peccati, mortis terrores vincere, neque misericordiam Dei, & propitiatione Christo egere, quas in operibus opiniones ut impias damnamus.* We read the Angels had wings, and hands under their wings, *Exek. 1. 8.* It may be emblematical of this truth, Christians must not only have the wings of faith to flie, but hands under their wings to work the works of mercy. *Tit. 3. 8.* Thus is a faithful saying, and these things I will that you maintain constantly, that they which have believed in God, might be careful to maintain good works. The Lamp of faith must be filled with the oyle of charity; faith alone justifies, but justifying faith is not alone; you may as well separate weight from lead, or heat from fire, as works from faith; good works, though they are not the causes of salvation, yet they are evidences; though they are not the foundation, yet they are the *superstructure* * : Faith must not be built upon works, but works must be built upon faith. *Rom. 7. 4.* Ye are married to another, that ye should bring forth fruit unto God. Faith is the grace which marries Christ, and good works are the children which faith bears; for the vindication of the Doctrine of our Church, and in honour of good works, I shall lay down these four Aphorisms.

1. Works are distinct from faith; 'tis vain to imagine that works are included in faith, as the Diamond is inclosed in the Ring; no, they are distinct, as the sap in the Vine is different from the Clusters that grow upon it.

2. Works

2. Aphor.

* *Sicut se res* Shew me thy faith by thy works, Jam. 2. 18. * Works
habet ad esse, are faiths letters of credence to shew; if, faith
ita ad operari.
 Aquin.

2. Works are the touch-stone of faith; Saint Bernard, thou seest a man in *operibus* *fructibus*, full of good works, then by the Rule of charity thou art not to doubt of his faith; We judge of the health of the body by the pulse, where the blood stirs and operates; O Christian, judge of the health of thy faith by the pulse of mercy and charitableness; it is with faith, as with a Deed in Law; To make a Deed valid, there are three things requisite; the Writing, the Seal, the Witnesses; so for the tryal and confirmation of faith there must be these three things; the Writing, *the Word of God*; the Seal, *the Spirit of God*; the Witnesses, *good works*. Bring your faith to this Scripture-touch-stone; faith doth justify works, works do testify faith.

3. Aphor.

3. Works do honour faith; these fruits adorn the *Trees of righteousness*; let the liberality of thy hand (saith Clemens Alexandrinus) be the ornament of thy faith, and wear it as an holy bracelet about thy wrists. Job 29. 15. *I was eyes to the blind; and feet was I to the lame; I put on righteousness, and it clothed me; my judgement was as a Robe and a Diadem.* While Job was the poors Benefactor and Advocate, this was the Ensign of his honour, it clothed him as a Robe, and crowned him as a Diadem. This is that takes off the odium and obloquy, and makes others speak well of Religion, when they see good works as hand-maids waiting upon this Queen.

4. Aphor.

4. Good works are in some sense more excellent than faith; in two respects.

1. Because

1. Because they are of a more noble diffusive nature; though faith be more needful for our selves, yet good works are more beneficial to others; faith is a receptive grace*, it is all for self-interest, it moves within its own Sphere. Works are for the good of others; and it is a more blessed thing to give, than to receive.

*Fidei est accipere, charitas est distribuere.
Aug.

2. Good works are more visible and conspicuous than faith. Faith is a more occult grace, it may be hid in the heart and not be seen; but when works are joyned with it, now it shines forth in its native beauty; though a Garden be never so decked with Flowers, yet they are not seen till the light comes; so the heart of a Christian may be enriched with faith, but it is like a Flower in the night, it is not seen till works come; when this light shines before men, then faith appears in its orient colours.

SECT. 7.

A check to the unmerciful.

2. IF this be the Effigies of a good man, that he is of a merciful disposition, then it doth sharply reprove those that are far from this temper; their hearts are like the scales of the Leviathan, shut up together as with a close seal, Job 41. 15. They move only within their own circle, but do not indulge the necessities of others; they have a flourishing Estate, but like him in the Gospel; they have a withered hand, and cannot stretch it out to good uses. They have

Use 2.
Reproof.

have all, *quoad κτήσις* not *quoad χεῖρ*, these are a Kin to the Churl *Nabal*. 1 Sam. 25: 11. *Shall I take my bread, and my water, and give it unto men whom I know not whence they be?* It was said of the Emperour *Pertinax*, he had a large Empire; but a narrow scanty heart*.

* *Magnum imperium, angustum animum.*

There was a Temple at *Athens*, which was called the Temple of mercy, it was dedicated to charitable uses; and it was the greatest reproach to upbraid one with this, that he had never been in the Temple of mercy; 'tis the greatest disgrace to a Christian to be unmerciful: Covetous men while they enrich themselves, they debase themselves, setting up a Monopoly, and committing Idolatry with Mammon; thus making themselves lower than *their* angels, as God made them lower than *his* Angels. In the time of Pestilence it is sad to have your houses shut up, but it is worse to have your hearts shut up. How miserable is it to have a Sea of sin, and not a drop of mercy? Covetous hearts like the *Leviathan*, are firm as a stone, Job 41. 24. One may as well extract oyle out of a flint, as the golden oyle of charitie out of their flinty hearts. The Philosopher saith, that the coldness of the heart is a presage of

* *Cordes infrigidato, moritur animal.*

death*: When mens affections to works of mercy are frozen, this coldness at heart is ominous, and doth sadly portend that they are dead in sin. We read in the Law that the *Shell-fish* was accounted *unclean*; this might probably be one Reason, because the meat of it was inclosed in the Shell, and it was hard to come by. They are to be reckoned among the unclean, who inclose all their Estate within the Shell of their own Cabinet, and will not let others be the bet-

ter for it. How many have lost their souls by being so saving!

There are some who perhaps will give the poor good words, and that is all *; *Jam. 2. 15.* If a * *Ἀδελφὸς Χριστιανὸς* brother or sister be naked, and destitute of food; and *ἑστὴν ἐξ ὑμῶν* one of you say to them, Depart in peace, be *γελέγσει μόνον* warmed and filled, notwithstanding you give them *ἀλλὰ καὶ ἐξ* not those things which are needful, what doth *ὦν πρότιςσι* it profit? Good words are but a cold kind of *γνώριζονται* charity *, the poor cannot live as the *Came-Ignat.*

lion upon this Air; let your words be as * *Veritas* smooth as oyle, they will not heal the wound- *datur in aliquo* ed; let them drop as the honey-comb, they *est.* will not feed the hungry. *1 Cor. 13. 1.* Though

I speak with the tongue of Angels, and have not charity, I am but as a tinkling Cymbal. 'Tis better to be Charitable as a Saint; than Eloquent as an Angel. Such as are cruel to the poor, let me tell you, you unchristian your selves; unmercifulness is the sin of the Heathen, *Rom. 1.*

31. While you put off the bowels of Mercy, you put off the badge of Christianity. Saint *Ambrose* saith, that when we relieve not one whom we see ready to perish with hunger, we are guilty of his death *. If this Rule hold true, there are more guilty of the breach of the sixth Commandment, than we are aware of.

St. James speaks a sad word, *Jam. 2. 13.* For he shall have judgement without mercy, that shewed no mercy. How do they think to find mercy from Christ, who never shewed mercy to Christ in his members? *Dives* denied *Lazarus* a crumb of bread, and *Dives* was denied a drop of water: At the last day behold the sinners Inditement; *Matth. 25. 42.* I was an hungred, and ye gave me no meat; I was thirsty, and ye

* *Pasce fame morientem; si non paveris, occidisti. Ambro.*

gave

gave me no drink. Christ doth not say Ye took away my meat, but Ye gave me none, ye did not feed my members; then follows the sentence, *Item maledicti, Depart from me ye cursed.* When Christs poor come to your doors, and you bid them Depart from you, the time may come when you shall knock at heaven gate, and Christ will say, Go from my door, *Depart from me ye cursed.*

In short, Covetousness is a foolish sin; God gave the Rich man in the Gospel that appellation, ἀφρων, *Thou fool*, Luk, 12. 20. The Covetous man doth not enjoy what he doth possess; he imbibbers his own life, he dis-cruciates himself with care, either how to get, or how to increase, or how to secure an Estate; and what is the issue and result? often as a just reward of sordid penuriousness, God doth blast and wither him in his outward Estate: That saying of *Gregory Nazianzene* * is to be seriously weighed, God many times lets the Thief take away, and the Moth consume that which is injuriously and unmercifully withheld from the poor.

* τι γὰρ δὲ
θεοαυγίζειν
λησאים καὶ
κλέπταις, &c

Before I leave this *use*, I am sorry that any who go for honest men, should be brought into the Inditement; I mean, that any *Professors* should be impeached as guilty of this sin of covetousness and unmercifulness. Sure I am Gods Elect, put on bowels, Col. 3. 12. I tell you, these devout Misers are the reproach of Christianity; they are *wens* and *spots* in the face of Religion. I remember *Alian* in his History, reports that in *India* there is a Griffin having four feet and wings, his Bill like the Eagles; 'tis hard whether to rank him among the Beasts, or the Fowl: So I may say of penurious

Vota-

Votaries, they have the wings of profession; by which they seem to flie to heaven, but the feet of Beasts, walking on the Earth, and even licking be dust; 'tis hard where to rank these, whether among the godly or the wicked: Oh take heed that seeing your Religion will not destroy your Covetousness, at last your Covetousness doth not destroy your Religion. The Fabulist tells a storie of the Hedge-hog, that came to the Conie-Burroughs in stormie weather, and desired Harbour, promising that he would be a quiet Ghuest; but when once he had gotten entertainment, he did set up his prickles, and did never leave till he had thrust the poor Conies out of their Burroughs: So Covetousness, though it hath many fair pleas to insinuate and wind it self into the heart, yet as soon as you have let it in, this Thorn will never leave pricking till it hath choaked all good beginnings, and thrust all Religion out of your hearts.

SECT. 8.

Perswading to mercifulness.

Use 3. **I** Proceed next to the Exhortation, to beseech all Christians to put on bowels of mercies, be readie to indulge the miseries and necessities of others. Saint *Ambrose* calls charity the sum of Christianity; and the Apostle makes it the very definition of Religion, *James 1. ult. Pure Religion, and undefiled before God, and the Father, is this, to visit the fatherless, and the widows in their affliction.* The Hebrew word

Use 3.
Exhort.

Q

for

* Exhaustus,
opibus attenua-
tus. Drusus.

for poor **לֵבָד** seu, **לֵבָד** signifies one that is empty, or drawn dry *. So the poor are exhausted of their strength, beauty, substance, like Ponds they are dried up; therefore let them be filled again with the silver streams of Charity. The poor are *tanquam in Sepulchro*, as it were in the Grave, the comfort of their life is buried; Oh Christians, help with your merciful hands, to raise them out of the Sepulchre: God *sendeth his springs into the vallis*, Psal. 104. 10. Let the springs of your liberality run among the vallies of poverty; your sweetest and most benigne influences should fall upon the lower grounds: What is all your seeming devotion without bountie and mercifulness? I have known many faith-
ful, pray and fast, but relieve not such as are in distress; they are for a zeal that will put them to

* **Πᾶσαν τὴν
ἀλᾶπανον
λοβεῖαν
ἐν δεικνύμε-
νοι.** Basil.

no charges *: What are they the better (saith he) for all their seeming vertue? we reade the incense was to be laid upon the fire; *Lev.* 16. 13. The flame of Devotion must be perfumed with the incense of Charity. *Aaron* was to have a *Bell* and a *Pomgranate*; the Pomgranate, as some of the Learned observe, was a Symbol of good works. They want the Pomgranate (saith *Gregory Nazianzene*) who have no good works. The wise men did not only bow the knee to Christ, but present him with *gold, myrrhe, and frankincense*, *Matth.* 2. 11. Pretences of zeal are insufficient; we must not only worship Christ, but bestow something upon his members; this is to present Christ with gold and frankincense. *Isaac* would not bless *Jacob* by the voice, but he feels and handles him, and supposing them to be *Esau's* hands, he blessed him. God will not bless men by their voice,

voice, their loud prayers; their devout discourses; but if he feel *Eſau's* hands, if their hands have wrought good works, then he bleſſeth them.

Let me exhort you therefore to deeds of mercy, let your fingers drop with the myrrhe of liberality*; ſowe your golden ſeed; in this ſenſe it is lawful to put out your money to uſe, when you lay it out for good uſes: Remember that excellent ſaying of Saint *Aſtin*, Give thoſe things to the poor which you cannot keep, that you may receive thoſe things which you cannot loſe*. There are many occasions of exerciſing your mercifulneſs. *Pauper ubique jacet.* — Hear the Orphans cry, pity the Widows tears. Some there are who want employment, it would do well to ſet their Wheel a going; Others, who are paſt employment; be as eyes to the blind, and feet to the lame: Some, whole Families are ſinking, if ſome merciful hand doth not help to ſhore them up. Before I preſs Arguments to liberality and munificence, there are three Objections lie in the way which I ſhall endeavour to remove.

Object. 1. We may give, and ſo in time come our ſelves to want? *Object. 1.*

Anſ. Let *Baſil* answer this: Wells (ſaith he) which have their water drawn, ſpring ever more freely. *Prov. 11. 25.* The liberal ſoul ſhall be made fat. *Luther* ſpeaks of a Monastery in *Austria*, which was very rich while it gave annually to the poor, but when it left off giving, the Monastery began to decay. There is nothing loſt by doing our duty; an Eſtate may be imparted, yet not impaired. The flowers yield honey to the Bee, yet hurt not their

their own fruit : When the candle of prosperitie shines upon us, we may light our Neighbour that is in the dark, and have never the less light our selves. What ever is disbursed to pious uses, God doth bring it in some other way ; as the Loaves in breaking multiplied, or as the Widows oyl increased by pouring out, 1 Kings 17. 16.

Objct. 2.

Objct. 2. I cannot do so much as others, Erect Churches, Build Hospitals, Augment Libraries, Maintain Schollars at the Univerfity?

Ans.

Ans. If you cannot do *so much*, yet do *something*; let there be *quantitas virtutis*, though there be not *quantitas molis*. The Widows two Mites cast into the Treasurie were accepted,

*Non δαψι-
λειαν, sed
περὶ δουλαιαν.
Heinfius.

Luke 21. God (as *Crysostom* observes*) looked not at the smalness of her gift, but the largeness of her heart. In the Law, he that could not bring a Lamb for an offering, if he brought but two Turtle-Doves, it sufficed. We reade, Exod. 35. the people brought gold and silver, and Goats hair, to the building of the Tabernacle ; on which place (saith *Origen*) I desire Lord, to bring something to the building of thy Temple ; if not gold to make the Mercie-seat on ; if not silk to make the Curtains on ; yet a little Goats hair, that I may not be found in the number of those that have brought nothing to thy Temple.

Objct. 3.

Objct. 3. But I have not any thing to bestow upon the necessities of others.

Ans. 1.

Ans. 1. Hast thou to bestow upon thy lusts? hast thou money to feed thy pride, thy Epicurism? and canst thou find nothing to relieve the poor members of Christ?

Ans. 2.

Ans. 2. Admit this excuse to be real, that you

you have not such an Estate; yet you may do something wherein you may express your mercie to the poor; you may sympathize with them, pray for them, speak a word of comfort to them. *Isa. 40. 2. Speak ye comfortably to Jerusalem.* If you can give them no gold, you may speak a word in season which may be as *apples of gold in pictures of silver*: Nay more, you may be helpful to the poor, in stirring up others who have Estates to relieve them; as it is with the wind, if a man be hungrie, the wind will not fill him; but it can blow the Sails of the Mill, and make it grind Corn for the use of man; so though thou hast not an estate thy self, to help him who is in want, yet thou mayest stir up others to help him; thou maist blow the Sails of their affections, causing them to shew mercie, and so maist help thy brother by a Proxie.

Having answered these Objections, let me now pursue the Exhortation to mercifulness: I shall lay down several Arguments, which I desire may be weighed in the balance of reason and conscience.

I. To be diffusively good, is the great end of our Creation. *Ephes. 2. 10. Created in Christ Jesus to good works.* Everie creature answers the end of its Creation; the Star shines, the Bird sings, the Plant bears; the end of life is service*. He that doth not answer his end in respect of usefulness, cannot enjoy his end in respect of happiness. Many, saith *Seneca*, have been long in the world, but have not lived, they have done no good.

Arg. I.

* ἀρετὴ ζωῆς
πίσις τέλει
ἀεὶ ἀγαθῇ.
Ignat.

An unuseful person serves for nothing but to *cumber the ground*; and because he is barren in figs, he shall be fruitful in curses, *Hebrews 6. 8.*

Arg. 3.
* ἡμῶς χρη-
σεύεται ὁ
Θεός, φρε-
ρῶν καὶ περι-
θάλπων.
Mac.

2. By this we resemble God, who is a God of mercy; he is said to *delight in mercy* *; Micah 7. 18. *His mercies are over all his works.* Psal. 145. 9. He requites good for evil; like the clouds, which receive ill vapours from us, but return them to us again in sweet showres. There is not a creature lives but tastes of the mercies of God; every Bird (saith *Ambrose*) doth in its kind sing Hymns of praise to God for his bountie; but men and Angels do in a more particular manner taste the cream and quintessence of Gods mercies.

1. What *temporal mercies* have you received! every time you draw your breath, you suck in mercie; every bit of bread you eat the hand of mercie carves it to you; you never drink but in a golden Cup of mercie.

2. What *spiritual mercies* hath God enriched some of you with! pardoning, adopting, saving mercy! The picture of Gods mercie can never be drawn to the full; you cannot take the breadth of his mercie, for it is *infinite*; nor the heighth of it, for it *reacheth above the clouds*; nor the length of it, for it is *from everlasting to everlasting*, Psal. 103. 17. The works of mercie are the glorie of the God-head: *Moses* prays, *Lord shew me thy glory*, Exod. 33. 18. Saith God, *I will make all my goodness to pass before thee*, Vers. 19. God doth account himself most glorious in the shining Robes of his mercie; Now by works of mercie we resemble the God of mercie; we are bid to draw our Lines according

ding to this Copy. *Luke 6. 36. Be you merciful, καὶ ὡς ὁ πατήρ, as your Father also is merciful.*

3. Alms are a Sacrifice. *Hebr. 13. 16. To do good, and to communicate forget not, for with such sacrifices God is well pleased; τοιαύταις θυσίαις; when you are distributing to the poor, 'tis as if you were praying, as if you were worshipping God. There are two sorts of Sacrifices; Expiatory, the Sacrifice of Christs blood; and Gratulatory, the Sacrifice of Alms. This (saith holy Greenham) is more acceptable to God than any other Sacrifice: Acts 10. 4. The Angel said to Cornelius, thy Alms are come up for a memorial before God. The backs of the poor are the Altar on which this Sacrifice is to be offered.*

Arg. 3. i

4. We our selves live upon Alms; other creatures do liberally contribute to our necessities; the Sun hath not its light for it self, but for us; it doth enrich us with its golden beams; the Earth brings us a fruitful crop; and to shew how joyful a mother she is in bringing forth, the Psalmist saith, *the Valleys are covered with corn, they shout for joy, they also sing, Psal. 65. 13.* One creature gives us wool, another oyl, another silk; we are fain to go a begging to the Creation. Shall every creature be for the good of man, and man only be for himself? how absurd and irrational is this!

Arg. 4.

5. We are to extend our liberality by vertue of a membership. *Isa. 58. 7. That thou hide not thy self from thy own flesh.* The poor are *ex eodem luto*. they are fellow-members of the same body*: The members do by a Law of* *Paras est p op-* equitie and sympathie contribute one to another;

Arg. 5.

nother; the eye conveys light to the bodie, the heart blood, the head spirits; that is a dead member in the bodie, which doth not communicate to the rest. Thus it is in the bodie Politick; let no man think it is too farre below him to mind the wants and necessities of others; it is pitie but that hand should be cut off which disdains to pluck a thorn out of the foot. It is spoken in the honour of that Renowned Princess, the Empress of *Theodora* the great, that she did her self visit the sick, and prepare relief for them with her own Imperial hands.

Arg. 6.

6. We are not *Lords* of an Estate, but *Stewards*; and how soon may we hear that word, *Redderationem*, Give an account of thy Stewardship, for thou mayst be no longer Steward! Luke

* Defosso auro
incubare dici-
tur qui pecuni-
am inutilem
detinet. Grot.

16. 2. An Estate is a Talent to trade with; it is as dangerous to *hide our Talent* *, as to spend it, *Matth. 25. 25, 30.* If the covetous man keeps his gold too long, it will begin to rust, and the rust of it will witness against him, *James 5. 3.*

Arg. 7.

7. The Examples of others who have been Renowned for acts of mercie and munificence.

1.

1. Our Lord Christ, a great Example of charitie, he was not more full of *merit* than *bounty*. *Trajan* the Emperour did rend off a piece of his own Robe to wrap his souldiers wounds. Christ did more, he rent his flesh, he made a medicine of his bodie and blood to heal us, *Isa. 53. 5. by his stripes ye are healed.* Here was a pattern of charitie without a paralel *.

* Χρῆσταις
μὲν ἐστὶ τὸ
Χρῆσθαι μὴ
οὐκ. Greg.
Mysen.

2.

2. The *Jews* are noted in this kind; 'tis a Rabbinical observation, that those who live devoutly among the *Jews*, distribute a tenth part

of their estate among the poor; and they give so freely (saith *Philo* the Jew) as if by giving they hoped to receive some great gratuity; Now if the Jews are so devoted to works of mercie, who live without Priest, without Temple, without Messiah, shall not we much more profess our faith in the blessed Messiah!

3. Let me tell you of Heathens; I have read of *Titus Vespasian*, he was so inured to works of mercie, that remembring he had given nothing that day, cried out, *diem perdidit*, I have lost a day. 'Tis reported of some of the *Turks*, that they have servants whom they employ on purpose to enquire what poor they have, and they send relief to them. And the *Turks* have a saying in their Alcoran, that if men knew what a blessed thing it were to distribute Alms, rather than spare, they would give some of their own flesh to relieve the poor. And shall not a Christians Creed be better than a *Turks* Alcoran?

3.

Let all this perswade to works of mercie.

Regem crede mihi res est succurrere lapsis —

When poor indigent creatures, like *Moses*, are laid in the ark of Bulrushes weeping, and readie to sink in the waters of affliction, be as *temporal Saviours* to them, and draw them out of the waters with a golden cord. Let the breasts of your mercie nurse the poor; be like the trees of the Sanctuary, both for food and medicine; * *Ezek. 47. 12* when distrest and even starved souls are fainting, let your costly ingredients revive, and fetch spirits in them. Let others see the coals, and

gar-

garments which you have made for the poor,
Acts 9. 39.

Arg. 8.

8. The sin of unmercifulness. 1. The unmerciful man is an *unthankful* man, and what can be said worse? Thou to whom the Lord hath given an estate, thy *cup runs over*, but hast a miserly heart, and wilt not part with any thing for good uses; 'tis death to thee to relieve them that are dying; know that thou art in the highest degree *ungrateful*; thou art not fit for humane societie; The Scripture hath put these two together; *unthankful*, *without natural affection*, 2 Tim. 3. 2, 3. God may repent that ever he gave such men estates, and may say, as *H. J.* 2. 9. *Therefore will I return and take away my corn, and my wine in the season thereof, and will recover my wool and my flax.*

2. The unmerciful man wants love to Christ; all men would be thought to love Christ, and would be very angry with them that should question their love; but do they love Christ who let the members of Christ starve? No, these love their money more than Christ, and come under that fearful, *Anathema*, 1 Cor. 16. 22.

Arg. 9.

9. Lastly, I shall use but one argument more to perswade to works of mercie, and that is the reward which follows Alms-deeds; giving of Alms is a glorious work; and let me assure you, it is no *unfruitful work* *. Whatsoever is disbursed to the poor, is given to Christ, *Match.* 25. 40. *Inasmuch as you have done it to one of the least of these my brethren, ye have done it*

* κάρπον ἔ-
χει τὸν θεῶν
μακαρί-
σμον. Theod.

* *Manus pau-*
peris est Chri-
sti, gazophylaci-
um. Chrysolog.

unto me. The poor mans hand is Christs Treas-
ury*, and there is nothing lost that is put there.
Quicquid in terra jacenti porrigitis sedenti in cæ-

adatis. The text saith, the merciful shall obtain mercy; in the Greek it is ἐλεηθῆσονται, they shall be *mercied*. What is it we need most? is it not mercie? pardoning and saving mercie? What is it we desire most on our death-bed? is it not mercie? Thou that shewest mercie, shalt find mercie; thou that pourest in the oyl of compassion to others, God will pour in the golden oyl of salvation into thee, *Matth. 7.2.* The *Shunamite* woman shewed mercie to the Prophet, and she received kindness from him another way, *2 Kings 4.* She welcomed him to her house, and he restored her dead child to life; they that sow mercie shall reap in kind, *they shall obtain mercy*; such is the sweetness and mercifulness of Gods nature, that he will not suffer any man to be a loser. No kindness shewed to him shall be unregarded or unrewarded. God will be in no mans debt; for a cup of cold water, he shall have a draught of Christs warm blood to refresh his soul, *Heb. 6.10.* For God is not unrighteous to forget your work and labour of love which you have shewed toward his name, in that you have ministered to the Saints, &c. Gods mercie is a tender mercie, a pure mercie, a rich mercie; mercie shall follow and overtake the merciful man; he shall be rewarded

1. In this life.
2. In the life to come.

1. The merciful man shall be rewarded in this life; he shall be blessed,

1. In his Person. *Psal. 41. 1.* *Blissed is he that considers the poor.* Let him go whither he will,

will, a blessing goes along with him; he is in favour with God, God casts a smiling aspect upon him.

2. Blessed in his *name*. Psal. 112. 6. *He shall be had in everlasting remembrance*. When the Niggards name shall rot, the name of a merciful man shall be embalmed with honour, and give forth its scent as the wine of Lebanon.

3. Blessed in his *Estate*. *Omni rerum copia affluet*. Prov. 11. 25. *The liberal soul shall be made fat*. He shall have the fat of the Earth, and the dew of Heaven. He shall not only have the Venison, but the blessing.

3. Blessed in his *Posterity*. Psal. 37. 26. *He is ever merciful, and lendeth; his seed is blessed*. He shall not only leave an Estate behind, but a blessing behind to his children; and God will see that the entail of that blessing shall not be cut off.

5. Blessed in his *Negotiations*. Deutr. 15. 10. *For this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto*. The merciful man shall be blessed in his building, planting, journeying; whatever he is about, a blessing shall empty it self upon him. *Quicquid calcaverit rosa fiet*. — He shall be a prosperous man; the honeycomb of a blessing shall be still dropping upon him.

6. Blessed with *long life*. Psal. 41. 2. *The Lord will preserve him and keep him alive* *. He hath helped to keep others alive, and God will keep him alive: Is there any thing then lost by mercifulness? it spins out the silver thread of life; many are taken away the sooner for their unmercifulness; because their hearts are straight-

* Restituet eum
Deus, qui antea
morti vicinus
fuit, & longiore
vita donabit.
Mollerus.

freightned, their lives are shortned.

2 The merciful man shall be rewarded *in the life to come.* Aristotle joins these two together, *ἀνδρεία* and *χρησιμιά*, liberality and utility: God will reward the merciful man hereafter, though not for his works, yet according to his works. Revel. 20. 12. *I saw the dead, small and great stand before God, and the Books were openell, and the dead were judged out of those things which were written in the books according to their works.* As God hath a bottle to put our tears in, so he hath a book to write our alms in; as God will put a vail over his peoples sins, so he will in free grace set a Crown upon their works: The way to lay up, is to lay out; other parts of our Estate is left behind*; but that which is given* Ecc. 2. 13. to Christs poor, is hoarded up in heaven; that is a blessed kind of giving, which though it makes the purse lighter, it makes the Crown heavier.

You that are mercifully inclined, remember whatever alms you distribute,

1. You shall have good securitie. Ecclesiast. 11. 1. Luk. 6. 38. Prov. 19. 17. *He that gives to the Poor, lends to the Lord, and that which he hath given will he pay him again.* There is Gods Counter-band to save you harmless, which is better securitie than any PUBLICK FAITH; yet here is our Unbelief and Atheism, We will not take Gods bond; We commonly put our deeds of mercie among our desperate debts.

2. You shall be paid with over-plus; for a *ledge of gold* which you have parted with, you shall have a *weights of Glory*; for a *cup of gold*

band

cold water, you shall have Rivers of pleasure, which run at Gods right hand for evermore. The interest comes to infinitely more than the principal: Pliny writes of a Country in Africa, where the people for every bushel of seed they sowe, receive an hundred and fiftie fold encrease. For every penny you drop into Christs treasure, you shall receive above a thousand fold encrease; your after-crop of glorie will be so great, that though you are still reaping, you will never be able to Inn the whole Harvest; let all this perswade rich men to honour the Lord with their substance.

SECT. 9.

Containing Directions in shewing mercy.

BEfore I conclude this Subject, let me lay down some Rules briefly concerning works of mercie.

1. Rule.

1. Charitie must be free. Deutr. 15. 10. *Thou shalt give, and thy heart shall not be grieved, &c.* That is, thou shalt not be troubled at parting with thy money; he that gives grievingly, gives grudgingly; it is not a gift, but a tax, Charitie must flowe like spring-water*; the heart must be the Spring, the hand the Pipe, the poor the Cistern; God loves a chearful giver. Be not like the Crab, which hath all the ver-juice squeezed and pressed out. You must not give to the poor, as if you were delivering your purse on the High-way; Charitie without alacritie, is rather a Fine than an Offering; 'tis rather doing of penance, than giving

* Non quaeritur quantum, sed quo animo datur. Ambr.

giving of alms; charitie must be like the myrrhe which drops from the tree without cutting or forcing *.

* Beneficium est magis affectu quam effectu.
An. Senec.

2. We must give that which is our own:

2. Rule.

Isa. 58. 7. To deal thy bread to the hungry; it must be *de tuo pane*. The word for alms in the Syriack, signifies *justice*, to shew that alms must be of that which is justly gotten; the Scripture pnts them together, *Micah* 6. 8. To do justice, to love mercy; we must not make *ex Rapina Holocaustum*, a Sacrifice of Sacriledge *: *Isa. 61. 8.* For like the Lord love judgement, I hate robbery for burnt-offering. He that shall build an Almes-house or Hospital with goods ill gotten, displays the Ensign of his pride, and sets up the Monument of his shame.

* Qui male parte dispergit, in iustitia ejus manet in sacrum. *lum. Muscul.*

3. Do all in Christ, and for Christ.

3. Rule.

1. Do all in Christ; labour that your persons may be in Christ. — We are accepted in him, *Ephes. 1. 6.* *Origen*, *Chrysostom*, and *Peter Martyr* affirm, that the best works not springing from faith are lost. The *Pelagians* thought to have posed *Austin* with that question, Whether it was sin in the Heathen to cloath the naked? *Austin* answered rightly, The doing of good is not in it self simply evil, but proceeding of infidelity it becomes evil *. *Titus* 1. 15. To them that are unbelieving is nothing pure *. That fruit is most sweet and genuine, which is brought forth in the Vine, *John* 15. 4. Out of Christ all our Alms-deeds are but the fruit of the wilde Olive *; they are not good works, but dead works.

* Non per se ipsum factum pro peccato habetur, &c. Math. 7. 18. Hebr. 11. 6. Faciunt generes ea qua legis sunt Ethice, non Evangelice; bona opera agunt, sed non bene. *Macovii loc. com.*

2. Do all for Christ: namely, for his sake, that you may testifie your love to him; Love melts and ripens our Almes-deeds, it makes them

* τὸ εὐωδῆς them a precious perfume to God *; as Mary
 ὡς ἐν λιβάνω did out of love bring her oyntments and
 τύχον. Cyril. sweet spices to anoint Christs dead body; so
 out of love to Christ, bring your oyntments, and
 anoint his living body, viz. Saints and Mem-
 bers.

4. Rule.

4. Works of mercie are to be done in humi-
 lity; away with ostentation; the worm breeds
 in the fairest fruit, the moth in the finest cloth.
 Pride will be creeping into our best things; be-
 ware of this *dead flie* in the box of ointment.
 When *Moses* face did shine, he put a vail over it;
 so while your light shines before men, and they
 see your good works, cover your selves with the
 vail of humility; as the silk-worm, while she
 weaves her curious works, hides her self within
 the silk, and is not seen; so we should hide our
 selves from pride and vain-glory.

'Twas the sin of the *Pharisees*, while they were
 distributing alms, they did *buccina canere*, blow

* Nec illa per-
 fecta est libe-
 ralitas si ja-
 ctantia causa
 largiatur. Amb.

the *Trumpet* *. Matth. 6. 2. They did not give
 their alms, but *sell* them for applause. A proud
 man *casts his bread upon the waters*, as a Fisher-
 man casts his Angle upon the waters, he angles
 for vain-glory. I have read of one *Cosmus Me-*
dicus, a rich Citizen of *Florence*, that he confes-
 sed to a near friend of his, he built so many mag-
 nificent Structures, and spent so much on Schol-
 lars and Libraries, not for any love to Learning,
 but to raise up to himself Trophies of Fame and

* Burr. Melan.

* καὶν μυελ-
 ος διηκισυ-
 νας ποιῶν,
 ὡς μηδὲν ἐρ-
 γασάμενον.
 Macar.

Renown *. An humble soul denies himself, yea e-
 ven annihilates himself; he thinks how little it is
 he can do for God; and if he could do more, it
 were but a due debt; therefore looks upon all his
 works as if he had done nothing *. The Saints
 are brought in at the last day as disowning their
 works

works of charitie. *Matth. 23. 37.* Lord, when *(see whether an hunger)*, and fed thee? &c. A good Christian doth not only emptie his hand of Alms, but empties his heart of Pride; while he raiseth the poor out of the dust, he laies himself in the dust; works of mercie must be like the *Cassia*, which is a sweet spice, but growes low.

5. Dispose your Alms prudentially, 'tis said of the merciful man, *he orders his affairs with discretion*, *Psal. 112. 5**. There is a great deal of wisdom in distinguishing between them that have sinned themselves into povertie, and who by the hand of God are brought into povertie. Discretion in the distribution of Alms, consists on two things.

5. Rule.

** Vox pauperum monet prudentiam in dandis Eleemosynis adhibendam esse. Mol-
lerus.*

1. In finding out a fit Object.
2. In taking a fit season.

1. In finding out a fit Object; and that comes under a double notion. 1. Give to those who are in most need; raise the Hedge where it is lowest; feed the Lamp which is going out. 2. Give to those who may probably be more serviceable; though we bestow cost and dressing upon a weak Plant, yet not upon a dead Plant; breed up such as may help to *build the house of Israel*, *Ruth. 4. 11.* that may be Pillars in Church and State, not Cater-pillars, making your charitie to blush.

2. Discretion in giving Alms, is in taking the fit season: Give to charitable uses in time of health and prosperitie; distribute your silver and gold to the poor, before the *silver cord be loosed*, or the *golden bowl be broken*, *Eccles. 12. 6.*

R

Qui

Qui cito dat, bis dat; make your hands your executors; not as some, who do reserve all they give till the Term of life is readie to expire; and truly, what is then bestowed is not given away, but taken away by death; 'tis not *charity*, but *necessity*. Oh do not so marrie your selves to monie, that you are resolved nothing shall part you but death; be not like the Medlar, which is never good till it be rotten. A covetous man may be compared to a Christmas-box, he receives monie, but parts with none, till death breaks this box in pieces; then the silver and gold comes tumbling out: Give in time of health; these are the Alms which God takes notice of, and (as *Calvin* saith) putteth into his book of accounts.

6. Rule.

6. Give thankfully: They should be more thankful that give an Alms, than they that receive it: We should (saith *Nazianzene*) give *Τὴ τῷ Θεῷ χάρις ἡγιον*, a thank-offering to God that we are in the number of *Givers*, and not *Receivers*: Bless God for a willing mind; to have not only an *Estate*, but an *Heart*, is matter of Gratulation.



Matth. 5. 8.

Blessed are the pure in heart, for they shall see God.

CHAP. XVI.

Describing Heart-Purity.



THE holy God, who is of purer eyes than to behold iniquity, calls here for *Heart-purity*; and to such as are adorned with this jewel, he promiseth a glorious and beatifical Vision of himself, *they shall see God.* Two things are to be explained.

1. The nature of Puritie.
2. The subject of Puritie,

1. The nature of Puritie. Puritie is a Sacred refined thing; it stands diametrically opposite to *immunditia*, or whatsoever defileth; we must distinguish of puritie. 1. There is a *Primitive Puritie* which is in God Originally and Essentially as light is in the Sun. Holiness is the glory of the Godhead*, *Exod. 15. 17.* **Septuaginta* *ἀεδοξασμὸν ἐν ἁγίοις*, *Glorious in holiness*; God is the Pattern and Prototype of all holiness.

R 2

2. There

3. There is a created Puritie; Thus holiness is in the Angels, and was once in *Adam*; *Adams* heart had not the least spot or tincture of impurity. We call that Wine pure which hath no sophistication; and that gold pure which hath no dross mingled with it. Such was *Adams* holiness, it was like the Wine which comes from the grape, having no mixture; but this is not to be found on earth, we must go to heaven for it.

3. There is an *Evangelical* Puritie; whence grace is mingled with some sin; like Gold in the Oare, like Air in the twilight, like Wine that hath a dash in it, like fine cloth with a coarse list, like *Nebuchadnezzars* image, *part of silver*, and *part of clay*, Dan. 2. 35. This mixture God calls *purity* in a Gospel-sense; as a face may be said to be fair which hath some freckles in it. Where there is a study of puritie, and a loathing our selves for our impurity, this is to be *pure in heart*.

Some by *pure in heart*, understand *chastity*; others *incorrupt*, Psal. 32. 2. But I suppose *purity* here is to be taken in a larger sense, for the several kinds and degrees of holiness; they are said to be pure, who are *consecrated persons*, having the oil of graces poured upon them. This Puritie is much mistaken.

1. *Civility* is not *Purity*; a man may be cloath'd with moral vertues, justice, prudence, temperance, yet go to hell

2. *Profession* is not puritie; a man may have a name to live, and yet be dead, Rev. 3. 1. He may be swept by civilitie, and garnished by profession, yet the Devil may dwell in the house. The blazing Comet is no Star; The Hypocrites tongue

tongue may be silver, yet his heart stone. Puritie consists in two things. 1. *Rectitude of mind*; a prizing holiness in the judgement, *Psal. 119. 30.* 2. *Conformity of will*; an embracing of holiness in the affections, *Psal. 119. 97.* A pure soul is cast into the mold of holiness; holiness is a blood runs in his veins.

2. The *subject* of Puritie; The Heart. The subject of Purity.
Pure in heart. Puritie of heart doth not exclude puritie of life; no more than the pureness of the Fountain excludes the pureness of the stream. But it is call'd *Purity of Heart*, because this is the main thing in Religion, and there can be no puritie of life without it. A Christians great care should be to keep the heart pure, as one would especially preserve the spring from being poisoned. In a Duel, a man will chiefly guard and fence his heart; so a wise Christian should above all things keep his heart pure; take heed the love of sin doth not get in there, lest it prove mortal.

Doctrine.

Christians should above all things breathe after heart-puritie, *1 Tim. 3. 9.* *Holding the mystery of faith in a pure conscience*; justification causeth our happiness, sanctification evidenceth it.

Reasons for { 1. Puritie.
 2. Heart-puritie.

The Reasons for Puritie, are, 1. Puritie is a thing called for in Scripture, *1 Pet. 1. 16.* *Be ye holy, for I am holy.* It is not only the Minister bids you be holy, but God himself calls for it, what should the holy God do with unholy servants?

servants? 2. Because of that filthy and cursed condition we are in before puritie be wrought in us; we are a lump of clay and sin mingled together; sin doth not only *blind* us, but *defile* us; it is called *φωρα*, *filthiness*, James 1. 21. And to shew how befilying a thing it is, 'tis compar'd to a *plague-sore*, 1 Kings 8. 38. To *spots*, Deut. 32. 5. To a *vomit*, 2 Pet. 2. 22. To the infants *tumbling in blood*. Ezek. 16. 6. To a *menstruous cloath*, Isa. 30. 22. which (as *Hierom* saith) was the most defiling thing under the Law. All the legal washings which God appointed, were but to put men in mind of their loathfomness before they were washed in the blood of Christ. If all the evils in the world were put together, and their quintessence strain'd out, they could not make a thing so black and polluted as sin doth; a sinner is a Divil in mans shape. When *Moses* his Rod was turn'd into a Serpent, he fled from it; would God open mens eyes, and shew them their deformities, and damnable spots, they would be afraid, and flie from themselves as Serpents! This shews what need we have of *Purity*. When grace comes it washeth off this hellish filth, of *Ethiopi-ans* it makes us *Israelites*; it turns Ravens into Swans; it makes them who are as black as hell, to become white as snow.

3. Because none but the pure in heart are interested in the Covenant of grace; covenanted persons have *the sprinkling with clean water*, Ezek. 36. 25. Now, till we are thus *sprinkled*, we have nothing to do with the new Covenant, and by consequence with the new *Jerusalem*. If a *Will* be made only to such persons as are so qualified, none can come in for a part, but such

such as have those qualifications. So, God hath made a Will and Covenant that he will be our God, and will settle heaven upon us by entail, but with this clause or proviso in the Will, that we be purified persons, having the clean water sprinkled upon us; Now till then, we have nothing to do with God, or mercie.

4. Puritie is the end of our election. *Ephes. 1. 4. He hath chosen us that we should be holy; not for holiness, to holiness, Rom. 8. 29. Whom he did foreknow, he also did predestinate to be conformed to the image of his Son.* God predestinates us to *Christ's image*, which image consists in righteousness and true holiness, *Ephes. 4. 24.* So that till thou art holy, thou canst not shew any signe of election upon thee, but rather the Devils brand-mark.

5. Puritie is the end of our Redemption; if we could have gone to heaven in our sins, Christ needed not have died. Why did he shed his blood but to redeem us from a vain conversation? *1 Pet. 1. 18, 19.* and *Titus 2. 14. Who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people.* Christ shed his blood to wash off our filth; the Cross was both an Altar and a Laver. Jesus Christ died not only to save us from wrath, *1 Thes. 1. ult.* but to save us from sin, *Matth. 1. 21.* Out of his sides came water, which signifies our cleansing as well as blood which signifies our justifying, *1 John 5. 6.* The truth is, it were to make the body of Christ monstrous, if the head should be pure and not the members.

2. Why Purity must be chiefly in the heart.

1. Because if the heart be not pure, we differ

2. Reasons for Heart-purity.

fer nothing from a Pharisaical Puritie; the Pharisees holiness did consist chiefly in externals; theirs was an out-side Puritie; they never minded the inside of the heart, *Matth. 23. 25. Wo unto you Scribes and Pharisees, Hypocrites, for ye make clean the outside of the cup and of the platter, but within ye are full of extortion; and verse 27. Ye are like unto whitened Sepulchres, which indeed appear beautiful outward, but are within full of dead mens bones.* The Pharisees were good only in superfiicie, they were not *Albi*, but *dealbati*, whitened over, not white: they were like a rotten post laid in Vermillion colour; like a fair Chimney-piece gilded without, but within nothing but Soot. O such Hypocrites *Salulan* complains of, who had Christ in their mouths, but to no purpose; we must go farther, be pure in heart, like the Kings daughter, *all glorious within, Psal. 45. 13.* Else ours is but a Pharisaical puritie; and Christ saith, *Matth. 9. 20. Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven.*

2. The heart must especially be kept pure, because the heart is the chief seat, or place of Gods residence. God dwells in the heart, he takes up the heart for his own lodgings, *Isa. 57. 15. Ephes. 3. 17.* therefore it must be pure and holy. A Kings Palace must be kept from defilement, especially his Presence-Chamber; The heart is Gods Presence-Chamber; How holy ought that to be? If the body be the Temple of the Holy Ghost*, the heart is the *Sanctum Sanctorum*; Oh take heed of defiling the room where God is to come; let that room be washed with holy tears.

* Cor. 6. 19.

3. The heart must especially be pure, because it is the heart sanctifies all we do; if the heart be holy, all is holy, our affections holy, our duties holy, *The Altar sanctified the gift* *, the heart is the Altar that sanctifies the offering. The Romans kept their springs from being poisoned; the heart is the spring of all our actions, let us keep this spring from poison, *be pure in heart.*

* *Mat. 23. 19*

SECT. I.

Shewing the true Purity of the Soul.

SEE here what is the beauty that sets off a soul in Gods eye, viz. *Purity of heart.* Thou who art never so beautiful, art but a spiritual Leper, till thou art *pure in heart.* God is in love with the pure heart, for he sees his own picture drawn there; Holiness is a beam of God, it is the Angels glory; They are pure virgin-spirits; take away purity from an Angel, and he is no more an Angel but a Divil; thou who art pure in heart, hast the Angels glory shining in thee; thou hast the Embroidery and Workmanship of the Holy Ghost upon thee. The pure heart is Gods Paradise where he delights to walk, tis his lesser heaven; the Dove delights in the purest Air; the Holy Ghost, who descended in the likeness of a Dove, delights in the purest soul, God saith of the pure in heart, as of *Sihon*, *Psal. 132. 14. This is my rest for ever, here will I dwell.* God loves the fairest complexion; the pure in heart is Christs Bride, decked and bespangled with the jewels of holiness. *Cantic. 4. 9. Thou hast ravished my*

Use 1.

Inform.

I. Branch.

1 Pet. 3. 4

my heart with one of thine eyes. Thine eyes, that is, thy graces, these as a Chain of Pearl have drawn mine heart to thee; of all hearts, God loves the pure heart best. Thou who dressest thy self by the glass of the word, and adornest the hidden man of thy heart *, art most precious in Gods eyes, though thou maist be blear-ey'd as Leah, lame as Barzillai, yet being pure in heart, thou art the mirror of beauty, and maist say, Yet shall I be glorious in the eyes of the Lord, Isa. 49. 5. How may this raise the esteem of purities! this is a beauty that never fades, and which makes God himself fall in love with us.

SECT. 2.

That Christians must not rest in out-side Purities.

Branch 2.

2. IF we must be pure in heart, then we must not rest in outward puritie, civility is not sufficient; a Swine may be washed, yet a Swine still; civility doth but wash a man, grace changeth him; civility like a Star, may shine in the eyes of the world, but it differs as much from puritie, as the Chrystal from the Diamond; civilitie is but strewing flowers on a dead corps; a man may be wonderfully Moralized, yet but a tame Divel; how many have made civility their virtue! Moralitie may as well damn as Vice; a Vessel may be sunk with gold, as well as with dung.

Observe two things;

1. The civil person, though he will not commit gross sins, yet he is not sensible of heart-sins;

he discerns not *the Law* in his members; *Rom. 7 23*. He is not troubled for unbelief, hardness of heart, vanity of thoughts; he abhors *Jayl-sins*, not *Gospel-sins*.

2. The civil person, hath an aking tooth at Religion; his heart riseth, against holiness; the Snake is of a fine colour, but hath a deadly sting. The civil man is fair to look to, but hath a secret antipathy against the waies of God; he hates *grace* as much as *vice*; zeal is as odious to him as uncleanness; so that civilitie is not to be rested in: The heart must be pure; God would have *Aaron* wash the *inwards* of the Sacrifice, *Lev. 9*. Civilitie doth but wash the out-side; the inwards must be washed: *Blessed are they pure in heart.*

SECT. 3.

Shewing the signs of an impure heart.

LET us put our selves upon the Trial, whether we are pure-hearted or no. Here I shall do two things to shew the signs,

Of { 1. An impure heart.
2. A pure heart.

1. An ignorant heart is an impure heart; to be ignorant of sin or Christ, argues impurity of heart. *Nabash* the Ammonite would enter into Covenant with the men of *Jabesh-Gilead*, so he might thrust out *their right eyes*, *1 Sam. 11.2*. Satan leaves men their *left eye*, in worldly knowledge they are quick-sighted enough; but the

Use 2.
Trial.

Signs of an impure heart.

the right eye of spiritual knowledge is quite put out: 2 Cor. 4. 4. Ignorance is Satans strong hold; Acts 26. 18. The Devils are bound in chains of darkness; Jude 6. So are all ignorant persons; impossible it is that an ignorant heart should be good; it is knowledge makes the heart good. Prov. 19. 2. *That the soul be without knowledge it is not good.* For any to say, though their mind be ignorant; yet their heart is good; they may as well say, though they are blind, yet their eyes are good. In the Law; when the plague of Leprosie was in a mans head, the Priest was to pronounce him unclean: This is the case of an ignorant man, the Leprosie is in his head, *he is unclean.* That heart cannot be very pure which is a Dungeon: Grace cannot reign where ignorance reigns; an ignorant man can have no love to God. *Ignoti nulla cupido*; he cannot love that which he doth not know; he can have no faith; knowledge must usher in fath; *Psa. 9. 10.* he cannot worship God aright; *John 4. 22.* Though he may worship the true God; yet in a wrong manner; ignorance is the root of sin; *blindness leads to lasciviousness*, Ephes. 4. 18, 19. Prov. 7. 23. Ignorance is the mother of Pride, *Revel. 3. 17.* It is the cause of Error; 2 Tim. 3. 6. and which is worst, *an affected ignorance; aliud est nescire, aliud nolle scire*: Many are in love with ignorance*, they hug their disease; *Job 21. 14.* 2 Pe. 3. 5. Ignorant minds are impure; there is no going to heaven in the dark.

* *Non modo
ducem non que-
runt sed obla-
tam respiciunt.*
Beru.

2.

2. That heart is impure, which sees no need of purity. *Revel. 3. 17. I am rich, and have need of nothing.* Not to be sensible of a disease; is not to fight against it; thus work

worse than the disease; you shall hear a sick man say, *I am well*, I ail nothing; there are some who need no repentance, Luk. 15. 7. Some sinners are too well to be cured; heart-purity is as great a wonder to a natural man, as the new-birth was to *Nicodemus*, Joh. 3. 4. 'Tis sad to think how many go on confidently, and are ready to bless themselves, never suspecting their condition till it be too late.

3. He hath an impure heart, who regards iniquity in his heart, *Psal. 66. 18. If I regard iniquity in my heart, the Lord will not hear me.* In the Original it is *יָדַעְתִּי אֲשֶׁר אֲנִי חַיִּים* if I look upon sin; that is, with a lustful look; sin-regarding is inconsistent with heart-purity.

Quest. What is it to regard iniquity?

Answ. 1. When we indulge sin; when sinne not only lives in us, but we live in sin. Some will leave all their sins but one: *Jacob* would let all his sons go but *Benjamin*; *Satan* can hold a man by one sin; the *Fowler* holds the *Bird* fast enough by a *Wing* or *Claw*: Others hide their sins, like one that shuts up his *Shop-windows* but follows his *Trade* within doors: Many deal with their sins, as *Moses* his mother dealt with him, she hid him in the *Ark of Bulrushes*, as if she had left him quite; but her eye was still upon him, and in conclusion she became his *Nurse*; *Exod. 2. 9.* So many seem to leave their sins, but they only hide them from the eye of others, their heart still goes after them, and at last they *Nurse*, and give the breast to their sins.

2. To regard iniquity, is to delight in iniquity. A child of God, though he sinnes, yet he

3.

Quest.

Answ. 2.

he doth not take a complacencie in sin, *Rom. 7. 15. What I hate, that do I*; but impure souls make a recreation of sin. *2 Thes. 2. 12. They had pleasure in unrighteousness.* Never did one feed with more delight on a dish he loves, than a wicked man doth upon the forbidden fruit. This delight shewes the will is in the sinne. *Et voluntas est regula, & mensura actionis.*

3. To regard iniquity, is to lay in provision for sinne. *Rom. 13. 14. Make not provision for the flesh*: Sinners are Caterers for their lusts; 'tis a metaphor taken from such as make provision for a Family, or victual a Garrison. The Greek word there, *προνοία*, signifies a projecting and fore-casting in the mind how to bring a thing about. This is to make provision for the flesh, when one studies to gratifie the flesh, and lay in fuel for lust. Thus *Amnon* made provision for the flesh, *2 Sam. 13. 9.* He fains himself sick, and his sister *Tamar* must be his Nurse, she must cook and dress his meat for him, by which means he defiled the breasts of her Virginity; it is sad when mens care is not to discharge conscience, but to satisfie lust.

4. To regard iniquity, is to give it respect and entertainment; as *Lot* shewed respect to the Angels; *Gen. 19. 2. He bowed himself with his face toward the ground, and said, behold now my Lords, turn in I pray you, &c.* When the Spirit of God comes it is repulsed, and grieved; but when temptation comes, the sinner bows to it, sets open the great Gates, and saith, *Turn in my Lord*; this is to regard iniquitie.

3. He is said to regard sin, that doth not regard the threatnings of God against sin. We read of seven thunders uttering their voice, Rev. 10. 3. How many thunders in Scripture utter their voice against sin. *Psal. 68. 21. God shall wound the hairy scalp of such an one as goes on still in his Trespases.* Here is a thundering Scripture, but sinners fear not this thunder; let a Minister come as a Boanerges, clothed with the spirit of *Eliab*, and denounce all the curses of God against mens sins, they regard it not, they can laugh at the shaking of a *Spear* *, this is to * *Job 41. 30.* regard iniquity, and doth argue an impure heart.

4. An unbelieving heart is an impure heart. The Scripture calls it expressly *κακηδια τουνοε*. An evil heart of unbelief, *Hebr. 3. 12.* An unbelieving heart is evil *summo gradu*, 'tis full of the poison of hell: Unbelief is *omnium peccatorum colluvies*, the root and receptacle of sinne.

1. Unbelief is a God-affronting sin. 1 It puts the lie upon God; it calls in question his * *Psal. 78. 19.* power *, mercie, truth. 1 *John 5. 10. He that believeth not, hath made God a lyar.* And can a greater affront be cast upon the God of glory? 2. It makes us trust to second causes, which is a setting the creature in the room of God. 2 *Chron. 16. 12. Asa in his disease sought not to the Lord, but to the Physicians.* He relied more on the Physician, than upon God. *Saul* seeks to the *Witch of Endor*. O high affront, to lean upon the Reed, and neglect the Rock of Ages!

2. Unbelief hardens the heart; these two finnes are linked together, *Mark 16. 14. He* *upbraded*

upbraided them with their unbelief and hardness of heart. Unbelief breeds the stone of the heart; he that believes not Gods threatnings, will never fear him; he that believes not Gods promises, will never love him. What is said of the *Leviathan*, is true of the unbeliever: *Job. 41. 24. His heart is as firm as a stone.* Unbelief first pollutes the heart, and then hardens it:

3. Unbelief breeds hypocrisie: Atheists believe not that God is a *jealous God*, and will call them to account; therefore it is they put on a Mask of Religion, and are Saints in jest; that they may play the Divil in earnest. *2 Tim. 3. 4. 5.* They pretend God, but Self is the Idol they worship; like Barge-men they look one way and row another. The Unbeliever is the greatest hypocrite.

4. Unbelief causeth the fear of men; *degeneres animus timor arguit*; fear is a debasing thing, it doth unman a man, it makes him afraid to be good; the fearful man studies rather compliance than conscience. *Prov. 29. 25. The fear of man bringeth a snare*: What made *Abraham* equivocate, *David* feign himself mad, *Peter* deny Christ? Was it not their fear? And whence doth fear spring, but from unbelief? therefore the Scripture joyns them together, *Revel. 21. 8. The fearful and unbelieving.*

5. Unbelief is the root of Apostasie. *Hebr. 3. 12. An evil heart of unbelief in departing from the living God.* What is the reason those who seemed once zealous, now despise prophesying, and leave off prayer in their Families? is it not their unbelief? they believed not that

God is, and that he is a rewarder of them that seek him; Hebr. 11. 6. Infidelity is the cause of Apostasy; 'Απιστία leads to 'Αποστασία. And if infidelity be the breeder and fomentor of so much sin, then the unbelieving heart must needs be an impure heart.

5. A covetous heart is an impure heart; the Earth is the most impure Element; the purity of the heart lies in the spirituality of it; and what more opposite to spirituality, than earthiness? Covetousness is the root of all evil; 1 Tim. 6. 10.

— Quid non mortalia pectora cogit
Auri sacra fames? —

Hor.

1. Covetousness is the root of discontent: Why do any repine at their condition, but because they think they have not enough? The Greek word for covetousness, πλεονεξία, signifies an immoderate desire of getting; covetousness is a dry dropsie; and because the thirst is not satisfied, therefore the heart frets through discontent and impatience.

2. Covetousness is the root of Theft. *Achans* covetous humour made him steal that wedge of gold which served to cleave asunder his soul from God, *Joshuah* 7. 21.

3. Covetousness is the root of Treason; it made *Judas* betray Christ, *Matth.* 26. 15. *What will ye give me and I will deliver him unto you!* *Ab-saloms* covetousness made him attempt to pluck the Crown from his fathers head. He that is a *Demas*, will soon prove a *Judas*. 2 Tim. 3. 2. *Men shall be covetous*; and it follows in the next Verse; *Traitors*. Where covetousness

is in the *Premises*, Treason will be in the *Conclusion*.

4. Covetousness is the root of Murder. Why did *Ahab* stone *Naboth* to death, but to possess the Vineyard? *1 Kings 21. 13*. Covetousness hath made many swim to the Crown in blood; and can the heart be pure, when the bands are full of blood?

5. Covetousness is the root of Perjury. *2 Tim. 3. 2, 3*. Men shall be covetous; and it follows, ἀσπονδοί, *Truce-breakers*. For love of money will take a false Oath, and break a just Oath. He that lives a *Midas*, will die a Perjuror.

6. Covetousness is the root of Necromancy: Why do persons indent with the Devil but for money? they study the black Art for yellow gold: *Alexander* the sixth, pawn'd his soul to the Devil for a Popedom.

7. It is the root of Fraud and Cozenage in dealings: Such as would be over-rich, will over-reach; it is the covetous hand holds false

* *Amos 8. 5*. weights*.

8. Covetousness is the root of bribery and injustice; it makes the Courts of Judicature *Magna Latrocinia*, *Places of Robbery*, as *Austin* speaks; at *Athens*, Causes were bought and sold for money.

9. It is the cause of uncleanness. The Scripture mentions *the hire of a whore*; *Deut. 23. 18*. For money, both conscience and chastity are set to sale.

10. Covetousness is the root of Idolatry. *Col. 3. 5*. Covetousness, which is idolatry. The covetous person bows down to the image of gold. His money is his god, for he puts his trust in it. Money is his

his Creator; when he hath abundance of wealth, then he thinks he is made; it is his Redeemer; if he be in any strait or trouble, he flies to his money, and that must redeem him; it is his Comforter; when he is sad, he tells over his money, and with this golden Harp he drives away the evil Spirit; when you see a covetous man, you may say, There goes an Idolater.

11. Covetousness is the cause of unprofitableness under the means. In the Parable, *the Thorns choked the seed*, Matth. 13. 7. This is the reason the Word preached doth no more good; the seed oft falls among Thorns; thousands of Sermons lie buried in earthly hearts.

12. Covetousness is the root of penuriousness and baseness, it hinders hospitality*; a covetous man hath a withered hand, he cannot reach it out to cloath or feed such as are in want. The covetous person is so sordid, that if his Estate may flourish, he is content to let his name lie dead and buried: What a cursed sin is avarice? and can he be pure in heart, that hath such a root of bitterness growing in him? we may as well say the wine is pure which runs dregs, or the body is pure which is full of plague-spots.

* *Avarus nemi-
ni bonus, Sen.*

6. Those hearts are impure who are haters of purity, Micah 3. 2. *who hate the good*, Prov. 1. 29. *they hated knowledge*. Some things in nature have an antipathy; the Serpent will not come near the boughs of the wild Ash. There is an antipathy in a carnal heart against holiness; and when hatred is boiled up to malice, it is dangerous. Thus Julian did maliciously oppose holiness, and made war against the Persians, and receiving a mortal wound through his armour, he threw up an handful of his blood into the air in indignation,

saying, *Vicisti Galilee?* Thou Galilean hast thou overcome me?

7. 7. He that derides Purity, hath an impure heart, *Luke 16. 14. 2 Pet. 3. 3. There shall come in the last days scoffers.* There are some that make a jeer of Religion; These are (say they) *your holy brethren!* it is a sign of an *ishmael* spirit to scoff at holiness; are we not commanded to be perfect as God is? *Matth. 5. ult.* One would wonder that those who dare open their mouths in derision against holiness, the earth doth not open her mouth to swallow them up as it did *Korah* and *Dathan*. These are Devils covered over with flesh; they have damnation written on their foreheads. *Lucian* who in the time of the Emperor *Trajan* had professed Religion, afterwards became so profane as to make a mock at the Christians, and by his jeers and taunts went about to rend Religion, at last he himself was rent asunder, and devoured by dogs. When the scab of the Leper did appear, he was to be shut out of the Camp, *Levit. 13. 9.* Those who flout at Religion, if God give them not repentance, are sure to be shut out of the Camp of heaven.

SECT. 4.

Shewing the signs of a pure heart.

Signs of a pure heart.

I.

I Shall next shew you the signs of a pure heart. 1. A sincere heart is a pure heart, *Psal. 32. 2. In whose spirit there is no guile.* There are four Characters of a sincere-hearted Christian. 1. A sincere heart serves God with the whole heart.

First,

First, he serves God with the heart. The Hypocrite doth but make a shew of obedience, *Jer. 12. 2.* *I thou art near in their mouth, and far from their reins*; there may be a fair complexion, when the Lungs and Vitals are rotten. The Hypocrite is fair to look on, he hath a devout eye, but a hollow heart; but he who is sincere, his inside is his best side. In the Law God would have the *inwards offered up*, *Levit. 4. 11.* A good Christian gives God the *inwards*; when he prays his heart prays, *1 Sam. 1. 13.* *Hannah prayed in her heart.* In his Thanksgivings the heart is the chief instrument of praise, *Psal. 111. 1.* Then is the sweetest musick when we *make melody in our hearts to the Lord*, *Col. 3. 16.*

Secondly, The sincere Christian serves God with the *whole heart*, *Psal. 119. 2.* Hypocrites have a double heart, *Psal. 12. 2.* An heart for God, and an heart for sin, *Hos. 10. 2.* *Their heart is divided*; God loves a *broken heart*, but not a *divided heart*; an upright heart is a whole heart; the full stream and torrent of the affections runs out after God; a sincere heart *follows God fully*, *Num. 14. 24.*

2. A sincere heart is willing to come under a trial, *Psal. 139. 23.* *Search me O God, and try me*; That mettall is to be suspected which men are afraid to bring to the Touch-stone; a sound heart likes the Touch-stone of the Word; he is for a searching Ministry. Hypocrites are *veritatis lucifuga**, they fly from that light which would discover sin; they hate that Physick of the Word which meeting with their ill humours, begins to make them sick, and trouble their conscience. A gracious soul loves that preaching best which makes an Heart-Anatomy.

* Tertul.

Thirdly, A sincere heart dares not act in the least against his conscience; he is the most magnanimous, yet the most pusillanimous; he is bold in suffering, *Prov.* 28. 1. but fearful of sin, *Gen.* 39. 9. He dares not get an estate by sinful shifts, or rise upon the ruines of another. *Jacob* got his fathers blessing by fraud; but that is not the way to get Gods blessing.

Fourthly, a sincere heart is a suspicious heart. The Hypocrite suspects others, and hath charitable thoughts of himself; the sincere Christian hath charitable thoughts of others, and suspects himself; he calls himself often to account, O my soul, hast thou any Evidences for Heaven? are they not to seek when they should be to shew? Is there no flaw in thy Evidences? thou mayest mistake common grace for saving. Weeds in the Corn-fields look like flowres. The foolish Virgins Lamps looked as if they had oile in them; O my soul, is it not so with thee? The sincere soul being ever jealous, playes the Critick upon himself, and doth so traverse things in the Court of conscience, as if he were presently to be cited to Gods Bar. This is to be *pure in heart*.

2. A pure heart breaths after purity. If God should stretch out the golden Scepter, and say to him, *Ask, and it shall be given thee to half the Kingdom*; he would say, *Lord, a pure heart*; let my heart have this inscription, *Holiness to the Lord*; let my heart be thy Temple, and do thou dwell in it. Lord, what should I do in heaven with this unholy heart? what converse could I have with God or Angels? A gracious soul is so in love with purity, that he prizeth a pure heart above all blessings.

1. *Above riches*; he knows he may be clothed in purple and fine linnen, and yet go to hell *; he **Divitie sunt* is content to be poor, so he may be pure; he knows in *sinistra Do-* heart-purity is a special Certificate of Gods love, *mini. Bern.*
the pure in heart shall see God.

2. *Above gifts*; gifts do not at all set us off in Gods eye; a pure heart is the jewel. *Matth.* 15. 28. *O woman great is thy faith!* It was not her Rhetorical language Christ was taken with, but her faith. Hypocrites have had rare gifts; *Saul* had the spirit of Prophecie; *Judas* no doubt could make an Elegant Oration. Hypocrites have come into Gods Church loaden with Egyptian gold; *videl. Humane learning*: There may be Illumination without Sanctification. A small Diamond is better than a great deal of brass: A little grace excels the most flourishing parts. Now if the out-goings of thy soul are after holiness, thou desirest rather a pure heart, than an eloquent tongue; thou hast the oyle of the Spirit poured on thee. and thou shalt be crowned with a sight of God.

3. A pure heart abhors all sin: A man may forbear and forsake sin, yet not have a pure heart.

1. He may *forbear sin*; as one may hold his breath while he dives under water, and then take breath again: And a man may forbear sin;
 1. *For want of occasion*; The Gun-powder makes no noise till the fire be put to it; the Clock stands still till the Weights are put on. Let a temptation come, which is like the hanging on of the Weights, and the heart goes as fast in sin as ever.
 2. He may forbear sin, *formidine pœnae*, for fear. A man forbears a Dish he loves, for fear it should bring his disease upon him of the stone or gout.

There is a conflict in a sinner between the passion of *desire* and *fear*. Desire spurs him on to sin, but fear as a Curben-bit checks him; nor is it the crookedness of the Serpent he fears, but the sting of the Serpent. 3. He may forbear sin out of a design: he hath a plot in hand, and his sin might spoil his plot. Some rich heir would fly out in excess, but he carries it fair to prevent a cutting off the Entail. How good was *Joash* while *Jehoiada* the Priest lived! *Prudence* as well as *Conscience* may restrain from sin.

2. A man may forsake sin, yet not have a pure heart; it is a great matter I confess to forsake sin; so dear is sin to men, that they will part with *the fruit of their body* for the sin of their souls *. Sin is the *Dalilah* that doth bewitch, and it is much to see men divorced from it; this is some fruit of the Ministry to civilize; but there may be a forsaking of sin, yet no heart purity; sin may be forsaken upon wrong principles. 1. From *Morality*. Moral Arguments may suppress sin: I have read of a debauched Heathen, who hearing *Socrates* read an Ethick Lecture of Vertue and Vice, (though he came with a purpose to deride *Socrates*, yet) he went away changed, and did no more follow his former Exorbitancies. *Cato*, *Seneca*, *Aristides*, seeing a beauty in Vertue, did lead unblameable lives. 2. From *Policy*. A man may forsake sin, not out of respect to Gods glory, but his own credit. Vice will waste his Estate, eclipse the honour of his Family, therefore out of policy he will divorce his sin. 3. From *Necessity*. Perhaps he can now follow the Trade of sin no longer; the Adulterer is grown old, the Drunkard poor;

his

his heart is to sin, but either his purse fails him, or his strength; as a man that loves Hunting, but his Prison-fetters will not suffer him to follow the sport. This man who is necessitated to put a stop to sin, doth not so much forsake sin, as sin forsakes him.

But now he is pure in Gods eye who *abhors* sin. Psal. 119. 104. *I hate every false way.* This is excellent indeed, because now *the love of sin is crucified*. A hypocrite may leave sin, yet love it; as the Serpent casts her coat, yet keeps her sting; but when a man can say he abhors sin, now sin is killed in the root; a pure heart abstains from sin, as a man doth from a Dish that he hath an antipathy against. This is a sign of a *new nature*, when a man hates what he once loved; and because he hates sin, therefore he fights against it with *the Sword of the Spirit*; as a man that hates a Serpent, seeks the destruction of it.

4. A pure heart avoids the appearance of evil. 1 Thes. 5. 22. *Abstain, ἀπὸ πάντος ἐιδους*, from all shew of evil. A pure heart avoids that which may be interpreted evil: He that is loyal to his Prince, not only forbears to have his hand in Treason, but he takes heed of that which hath a shew of Treason. A gracious heart is shy of that which looks like sin: When *Josephs* Mistress took hold of him, and said, *Lie with me*, he left his garment in her hand, and *fled from her*, Gen. 39. 12. He avoided the appearance of evil, he would not be seen in her company. Now a pure heart avoids whatever may have the suspicion of sin.

1. *In regard of himself*, and that two ways.
1. Because the appearance of evil is oftentimes *an occasion of evil*. Effeminate Daliance is an appearance of evil, and many times occasions evil.

evil. Had Joseph been familiar with his Mistress in a wanton, sporting manner, he might in time have been drawn to commit folly with her. Some out of Novelty and Curiosity have gone to hear Mass, and afterwards have lent the Idol not only their ear, but their knee. In our times are there not many who have gone with itching ears into Sectarian company, and have come home with the plague in their head? When Dinah would be gadding, she lost her chastity, Gen. 34. 2. A pure heart fore-seeing the danger, avoids the appearance of evil: 'Tis dangerous to go near an Hornets Nest. The men who went near the Furnace were burned, Dan. 3. 22. 2. Because the appearance of evil may eclipse his good name. A good name is a precious ointment, 'tis better than fine gold, Prov. 22. 1. It commends us to God and Angels, which riches cannot do *. Now a godly man avoids the appearance of evil, lest he wound his good name; what comfort can there be of life, when the name lies buried?

* Opera salutis
sine fama boni
odoris non satis
prælucent.
Hierom.

2. A pure heart avoids the suspicion of sin out of reverence and respect to the holiness of God. God hates the very appearance of evil: God abhors hypocrites, because they have no more than the appearance of good; and he is angry with his children, because they have so much as the appearance of evil. A gracious heart knows God is a jealous God, and cannot endure that his people should border upon sin, therefore he keeps aloof off, and will not come near the smell of infection.

3. A pure heart avoids the shew of sin in regard of the godly. The appearance of evil may scandalize a weak brother: A gracious heart is not only fearful lest he should deile his own conscience,

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ence, but lest he should offend his brothers
conscience; were it only in a *thing indifferent*,
if it be an *appearance of evil*, and may grieve
another, we are to forbear*. For *when we sin* * 1 Cor. 10.
against the Brethren, and wound their weak consci- 25. 28.
ences, we sin against Christ, 1 Cor. 8. 12. The
weak Christian is a member of Christ, therefore
the sinning against a member, is a sinning against
Christ.

4. A pure heart avoids the very appearance
of evil in regard of the wicked. The Apostle
would have us walk wisely, *πρὸς τοὺς ἕξω*, towards
them that are without, 1 Thes. 4. 12. The wicked
watch for our halting; how glad would they be
of any thing to reproach Religion? Professors
are placed as Stars in the highest orb of the
Church; and if there be but the appearance of
any Excentrick, or irregular motion, the wick-
ed would presently open their mouths with a
fresh cry against Religion. Now to a godly heart
the fame and honour of the Gospel is so dear,
that he had rather dye than impeach or eclipse it;
by this then let us try our selves whether we are
pure in heart: Do we avoid the least apparition
of sin? alas, how many run themselves into the
occasions of sin? they tempt the Devil to tempt
them; some go to *Masks* and *Comedies*, the
very fuel and tentation to lust. Others frequent
Erroneous Meetings; and truly God oft in just
judgement leaves them to the acts of sin, that
do not avoid the appearance of sin. *Psal. 106. 35.*
They were mingled among the Heathen, and learned
their works. Pure hearts flie the occasion: *John*
would not endure the company of *Cerinthus* in
the Bath, as *Nicephorus* notes. *Polycarp* would
have no conference with *Marcion* the Heretick,
but

but called him *Primogenitum Diaboli*, the Devils first-born. Basil saith that the Christians in his time avoided the Meetings of Sectaries *ὡς ἀσεβείας διδασκαλίαι*, as the very Schools of Error. Oh avoid the appearance of evil; the Apostle bids us to follow those things which are *εὐφημοί*, of good report, Phil. 4. 8.

5.

5. A pure heart performs holy duties in a holy manner. This holy manner, or due order, consists in three things.

1. *Preparing the heart before a duty*: An unholy heart cares not how it rusheth upon an Ordinance, it comes without preparation, and goes away without profit: The pure heart is a prepared heart; it dresseth it self before it comes to a Duty, by Examination and Ejaculation: When the Earth is prepared, then it is fit to receive the seed; when the Instrument is prepared and tuned, it is fit for Musick.

2. *Watching the heart in a Duty*: An holy heart labours to be affected and wrought upon, his heart burns within him. There was no Sacrifice without fire; a pure Saint labours to have his heart broken in a duty. *Psal. 51. 17.* The incense when it was broken, did cast the sweetest favour. Impure souls care not in what a dead perfunctory manner, they serve God. *Ezek. 33. 31.* They pray more out of fashion, than out of faith. They are no more affected with an Ordinance, than the Tombs of the Church. God complains of offering up the blind, *Mal. 1. 8.* And is it not as bad to offer up the dead? O Christian, say to thy self, How can this deadness of heart stand with pureness of heart? Do not dead things putrifie?

3. Outward

3. *Outward reverence* : Purity of heart will express it self by the reverend gesture of the body, the lifting up of the eye and hand, the uncovering the head, the bending the knee. *Constantine the Emperour* did bear great reverence to the Word. When God gave the Law, *the Mount was on fire, and trembled*, Exod. 19.18. The reason was, that the people might prostrate themselves more reverently before the Lord. The Ark wherein the Law was put, was carried upon bars, that the Levites might not touch it: Exod. 25.11, 14. To shew what reverence God would have about holy things. Sitting in prayer (unless in case of weakness) and having the Hat half on in prayer, is a very undecent, irreverent practice; let such as are guilty reform it. We must not only offer up our souls, but our bodies, Rom. 12. 1. The Lord takes notice what posture and gesture we use in his worship: If a man were to deliver a Petition to the King, would he deliver it with his Hat half on? The careless irreverence of some would make us think they did not much regard whether God heard them or no. We are run from one extream to another; from superstition to unmannerliness. Let Christians think of the dreadful Majesty of God who is present: Gen. 28. 17. *How dreadful is this place? this is none other but the house of God, and this is the gate of heaven.* The blessed Angels cover their faces, crying, *Holy, holy*, Isa. 6. 1. An holy heart will have an holy gesture.

6. A pure heart will have a pure life. 2 Cor. 7.1. *Let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.* Where there is a good Conscience, there

there will be a good Conversation. Some God they have good hearts, but their lives evil. *Prov. 30. 12. There is a generation that are pure in their own eyes, and yet are not washed from their filthiness.* If the stream be corrupt, we must suspect the spring-head to be impure. *Aaron* was called *the Saint of the Lord*, *Psal. 106. 16.* He had not only an holy heart, but there was a golden plate on his fore-head on which was written *holiness to the Lord.* Purity must not only be woven into the heart, but engraven upon the life. Grace is most beautiful when it shines abroad with its golden beams. The Clock has not only its motion within, but the finger moves without upon the Dial: Purity of heart shews it self upon the Dial of the Conversation.

1. A pure soul talks of God, *Psal. 37. 30.* His heart is seen in his tongue; the Latines call the Roof of the mouth *Cœlum*, *Heaven.* He that is pure in heart, his mouth is full of heaven.

2. He walks with God, *Gen. 6. 9.* He is still doing Angels work; praising God, serving God; he lives as Christ did upon Earth. Holy duties are the *Jacobs Ladder* by which he is still ascending to heaven. Purity of heart and life are in Scripture made Twins; *Ezek. 36. 27. I will put my Spirit within them:* there is purity of heart; *and they shall walk in my statutes;* there is purity of life. Shall we account them pure, whose Conversation is not in heaven*, but rather in hell? *Micah 6. 11. Shall I count them pure with the wicked balances, and with the bag of deceitful weights?* How justly may others reproach Religion, when they see it kicked down with our unholy feet!

* Phil. 3. 20.

Some ! a pure heart hath a golden Frontispiece; like new wine will have vent; it can be no more conceal'd than lost. The Saints are called jewels, Mal. 3. because of that shining lustre they cast in the eyes of others.

7. A pure heart is so in love with purity, that nothing can draw him off from it.

1. Let others reproach purity, he loves it; as David, when he danced before the Ark, and Michal scoffed; if (saith he) *this be to be vile, I will yet be more vile*, 2 Sam. 6. 22. So saith a pure heart, If to follow after holiness be to be vile, I will yet be more vile. Let water be sprinkled upon the fire, it burns the more: The more others deride holiness, the more doth a gracious soul burn in love and zeal to it. If a man had an inheritance befallen him, would he be laughed out of it? what is a Christian the worse for anothers reproach? 'tis not a blind mans disparaging a Diamond, that makes it sparkle the less.

2. Let others persecute holiness, a pure heart will pursue it. Holiness is the Queen every gracious soul is espoused to, and he will rather dye than be divorced. Paul would be holy, though bonds and persecutions did abide him, Acts 20. 23. The way of Religion is oft thorny and bloody; but a gracious heart prefers inward purity before outward peace. I have heard of one who having a Jewel he much prized, the King sent for his Jewel; Tell the King (saith he) I honour his Majesty, but I will rather lose my life, than part with my Jewel. He who is enriched with the Jewel of holiness, will rather dye than part with this Jewel: When his honour and riches will

do him no good, his holiness will stand him instead. *Rom. 6: 22. Ye have your fruit unto holiness; and the end everlasting life.*

SECT. 5.

Exhorting to heart-purity.

Use 3.
Exhort.

3. **L**ET me perswade Christians to heart-purity; the Harlot *wipes her mouth*, Prov. 30. 20. But that is not enough, *Wash thy heart* **O Jerusalem**, Jerem. 4. 14. And here I shall lay down some Arguments or Motives to perswade to heart-purity.

1.

1. The necessity of heart-purity; it is necessary:

1. *In respect of our selves*: Till the heart be pure, all our holy things are polluted; they are *splendida peccata*: Titus 1. 15. *To the unclean all things are unclean*; their offering is unclean. Under the Law, if a man who was *unclean by a dead body*, did carry a piece of *holy flesh in his skirt*, the holy flesh could not cleanse him, but he polluted that: *Hag. 2. 12, 13.* He who had the Leprosie, whatever he touched was unclean; if he had touched the Altar or Sacrifice, the Altar had not cleansed him, but he had defiled the Altar; A foul hand defiles the purest water; an impure heart defiles Prayers, Sacraments; he drops poyson upon all. A pure stream running through muddy ground is polluted; the holiest Ordinances are stained running through an impure heart. A sinners works are called *opera mortua, dead works*, Hebr. 6. 1. And those works which are dead, cannot please God; a dead wife cannot please her husband. 2.

2. Heart-purity is necessary in respect of God: God is holy; purity is the chief Robe wherewith God himself is clothed. *Hai. 1. 13.* *Thou art of purer eyes than to behold evil:* And will this holy God endure to have an impure heart come near him? will a man lay a Viper in his bosom? the holy God and the sinner cannot dwell together. None can dwell together but friends; but there is no friendship between God and the sinner, both of them being of a contrary judgement and disposition. An impure heart is more odious to God than a Serpent; God gave the Serpent its venome, but Satan fills the heart with sin. *Act. 5. 3.* *Why hath Satan fill'd thy heart?* The Lord abhors a sinner, he will not come near him, having his plague-soars running. *Zach. 11. 8.* *My soul loathed them.*

3. Heart-purity is necessary in regard of the Angels; they are pure creatures: The *Cherubims*, which typified the Angels, were made of *fine gold*, to denote the purity of their Essence; no unholy thought enters into the Angels; therefore there must be purity of heart, that there may be some resemblance between us and them. What should unholy hearts do among those pure angelical spirits?

4. In regard of the Saints glorified. They are pure, being refined from all lees and dregs of sin. Their title is, *spirits of just men made perfect*, *Heb. 12. 23.* Now what should prophane spirits do among *spirits made perfect*? I tell you, if you who wallow in your sins, could come near God and Angels, and spirits of men *made perfect*, and have a sight of their lustre, you would soon with your selves out of their company; as a

man that is dirtie, and in his rags, if he should stand before the King and his Nobles, and see them glistering in their cloth of gold, and sparkling with their jewels, he would be ashamed of himself, and with himself out of their presence.

5. There must be heart-puritie in regard of heaven; heaven is a pure place, it is *an inheritance undefiled*, 1 *Pet.* 1. 4. No unclean beasts come into the heavenly Ark; there shall not enter into it *any thing that defileth*, *Rev.* 21. 27. The Lord will not put the new Wine of glory into a musty impure heart; all which considered, shewes the necessitie of heart-puritie.

2. It is the will of God that we should be pure in heart, 1 *Thes.* 4. 3. *This is the will of God; your sanctification.* Are you low in the world? perhaps it is not the will of God that you should be rich; but it is the will of God that you should be holy; *This is the will of God; your sanctification.* Let God have his will by being holy, and you shall have your will in being happie. Gods will must either be fulfilled by us, or upon us.

3. Puritie of heart is the characteristical note of Gods people, *Psal.* 73. 1. *God is good to Israel, even to such as are of a clean heart.* Heart-puritie denominates us the *Israel of God*. It is not profession which makes us the *Israel of God*; it makes us of *Israel* indeed; but, *all are not Israel, which are of Israel*, *Rom.* 9. 6. Purity of heart is the jewel which is hung only upon the elect. As chastity distinguisheth a virtuous woman from an Harlot; so the true Saint is distinguished from the Hypocrite by his heart-purity. This is like the Noblemans star, or gar-

ter,

ter, which is a peculiar ensign of honor, differing him from the vulgar; when the bright star of purity shineth in a Christians heart, it doth distinguish him from a formal professor.

4. Purity of heart makes us like God; it was *Adams* unhappiness once, he aspired to be like God in omniscience; but we must endeavour to be like God in sanctity. Gods image consists in holiness; those who have not his image and superscription upon them, he will say, *I know you not* *. God delights in no heart, but where he may see his own face, and likeness. *Chrysost;* You cannot see your face in a glass when it is dusty: Gods face cannot be seen in a dusty impure soul; a pure heart (like a clean glass) gives forth some *idea* and representation of God. There is little comfort in being like God in other things besides purity. Are we like God in that we have a being? So have stones. Are we like him in that we have motion? So have stars; are we like him in that we have life? So have trees and birds; are we like him in that we have knowledge? so have Devils; there is no likeness to God will prove comfortable, and blissful, but our being like him in purity; God loves the pure in heart; love is founded upon likeness.

5. The excellency of the heart lies in the purity of it. Purity was the glory of the soul in innocency; the purer a thing is, the better; the purer the air is, and the more free from noxious vapours, the better it is; the spirits of water distill'd are most precious; the purer the gold is, the more valuable; the purer the wine is when it is taken off from the lees and dregs, the more excel-

lent it is ; the more the soul is clarified by grace, and taken off from the lees and dregs of sin, the more precious account God makes of it ; the purer the heart is, the more spiritual it is ; and the more spiritual, the more fit to entertain him who is a Spirit.

6. God is good to the pure in heart, *Psal.* 73.

1. *God is good to Israel, even to such as are of a clean heart.* We all desire that God should be good to us ; 'tis the sick mans prayer, *the Lord be good to me.* God is good to such as are of a clean heart.

Quest.
Answ.

Quest. But how is God good to them ?

Answ. Two ways. 1. To them that are pure, all things are sanctified. *1 Tim.* 1. 15. *To the pure all things are pure.* Estate is sanctified, Relations are sanctified ; as the Temple did sanctifie the gold, and the Altar did sanctifie the offering. To the unclean nothing is clean ; their Table is a snare, their Temple-devotion is sin. There is a curse entailed upon a wicked man* ; but holiness removes the curse, and cuts off the entail ; *to the pure all things are pure.* 2. The pure-hearted have all things work for their good ; *Rom.* 3. 28. Mercies and afflictions shall turn to their good ; the most poisonful drug shall be medicinable ; the most cross Providence shall carry on the design of their salvation* ; who then would not be pure in heart ? *God is good to such as are of a clean heart.*

* *1st a que puta-
tur pœia, sit me-
dicina.* Hier.

7.

7. Heart-purity makes way for heaven ; the pure in heart *shall see God.* Happiness is nothing but the quintessence of holiness ; purity of heart is heaven begun in a man ; holiness is called in Scripture *the anointing of God*, *1 John* 2. 27. *So. or. en* was first anointed with the holy oyl,

oil, and then he was made King, 1 Kings 1. 39. The people of God are first anointed with the oil of the Spirit, and made pure in heart, and then the Crown of glory is set upon their head*. And is not purity to be highly valued? it lays a train for glory; purity of heart, and seeing of God, are linked together.

8. The examples of those who have been eminent for heart-purity; the Lord Jesus was a pattern of purity. *Joh. 8. 46. Which of you convinceth me of sin?* in this we are to imitate Christ; we are not to imitate him in raising the dead*, or in working miracles; but in being holy, 1 Pet. 1. 16. Besides, this golden Pattern of Christ, we are to write after the fair copy of those Saints who have been of a Dove-like Purity. David was so pure in heart, that he was a man after Gods heart: Abraham so purified by faith, that he was one of Gods Cabinet-counsel*. Moses so holy, that God spake with him face to face; what were the rest of the Patriarchs, but so many plants of Renown flourishing in holiness? The fathers in the Primitive Church were exemplary for Purity; Gregory Nazianzen, Basil, Augustine they were so inlaid and adorn'd with Purity, that envy it self could not tax them*; therefore as Caesar wished he had such souldiers as were in the time of Alexander the great; so we may wish we had such Saints as were in the Primitive times; so just were they in their dealings, so decent in their attire, so true in their Promises, so devout in their Religion, so unblameable in their lives, that they were living Sermons, walking Bibles, real Pictures of Christ, and did help to keep up the credit of godliness in the world.

* ἐκλεκτοὶ
χρίονται τὸ
ἁγιαστικὸν ἔ-
λαιον, καὶ γί-
γνονται ἁγί-
σματικοὶ καὶ
βασιλεῖς.

Macar.

8.

* Non mundos
fabricare, non
mortuos susci-
tare. Aug.

* Gen. 18. 17.

* Stabilitatem
habuerunt nifi
de, sanctitatem
in opere.

Means for heart-purity.

9. Heart-purity is the only jewel you can carry out of the world ; Hast thou a childe thou delightest in , or an estate ? you can *carry nothing out of the world* , 1 Tim. 6. 7. Purity of heart is the only commodity can be with comfort transported , this is that will stay longest with you ; usually we love those things which last longest ; we prize a Diamond or piece of gold above the most beautiful flower , because fading ; heart-puritie hath perpetuities ; it will go with us beyond the grave.

SECT. 6.

Means for heart-purity.

BUT how shall we attain to heart-purity ?

1. *Often look into the Word of God.* Joh. 15. 3. *Now ye are clean through the Word.* Psal. 119. 40. *Thy Word is very pure :* Gods Word is pure , not only for the matter of it , but the effect , because it makes us pure : *John 17. 17. Sanctifie them through thy truth, thy Word is truth.* By looking into this pure Chrystal we are changed into the image of it ; the Word is both a glasse to shew us the spots of our souls , and a lavior to wash them away ; the Word breaths nothing but purity ; it irradiates the mind , it consecrates the heart.

2. *Go to the Bath :* There are two Baths Christians should wash in.

** Lavacrum
Chrymarum.*

1. *The Bath of tears ** : Go into this Bath ; *Peter* had sullied and defiled himself with sin , and he washed himself with penitential tears. *Mary Magdalen* who was an impure sinner ,

stood

stood at *Jesus feet weeping*, Luk. 7. 38. *Maries* tears did wash her heart, as well as *Christs feet*. Oh sinners, let your eyes be a *fountain of tears*; weep for those sins which are so many, as have passed all *Arithmetick*; this water of contrition is healing and purifying.

2. The *Bath of Christs Blood* *; this is that * *Lavacrum* fountain opened for sin and for uncleanness, Zach. *sanguinis*.

13. 1. A soul steeped in the brinish tears of Repentance, and bathed in the blood of Christ, is made pure; this is that ὕδωρ πνευματικόν; all the legal washings and purifications were but Types and Emblems, representing Christs blood; this blood layes the soul a whitening.

3. *Get faith*. 'Tis a soul-cleansing grace, Acts 15. 9. *Having purified their hearts by faith*. The woman in the Gospel that did but touch the hem of Christs garment was healed; a touch of faith heals. If I believe Christ and all his merits are mine, how can I sin against him? we do not willingly injure those friends which we believe love us: Nothing can have a greater force and efficacy upon the heart to make it pure, than faith; faith will remove Mountains; the Mountains of pride, lust, envy; faith and the love of sin are inconsistent.

4. *Breath after the Spirit*; it is called the *holy spirit*, Eph. 1. 13. It purgeth the heart as Lightning purgeth the Air: That we may see what a purifying vertue the Spirit hath, it is compar'd

1. To *fire*, Acts 2. 3. Fire is of a purifying nature; it doth refine and cleanse mettals; it separates the dross from the gold, the Spirit of God κατὰ τὰ ἁγία in the heart doth refine and sanctifie it; it burns Chrysoft. up the dross of sin *. T 4 2. The

2. The Spirit is compared to *wind*. Acts 2. 2. *There came a sound from heaven as of a mighty rushing wind, and they were all filled with the Holy Ghost.* The wind doth purifie the Air;

* *Ventus aerem expurgat.*

when the Air by reason of foggy vapours is unwholsome, the wind is a fan to winnow and purifie it. Thus when the vapours of sin arise in the heart, vapours of pride and covetousness, *earthly vapours*, the Spirit of God ariseth and blows upon the soul, and so purgeth away these impure vapours. The Spouse in the *Canticles* prays for a Gale of the Spirit, that she might be made pure, *Cantic.* 4. 16.

3. The Spirit is compared to *water*, John 7. 38, 39. *He that believeth on me, out of his belly shall flow rivers of living water, but this spake he of the Spirit:* The Spirit is like water, not only to make the soul fruitful, (for it causeth the desert to blossome as the Rose, *Isa.* 32. 15. *Isa.* 35. 1. But the Spirit is like water to purifie: Whereas before the heart of a sinner was *unclean*, and whatever he touch'd had a tincture of impurity, *Num.* 19. 22 when once the Spirit comes into the heart, it doth with its continual showers and lavors wash off the filthiness of it, making it pure and fit for the God of the spirits to dwell in.

5. *Take heed of familiar converse and intercourse with the wicked.* One vain mind makes another; one hard heart makes another; the stone in the body is not infectious, but the stone in the heart is. One profane spirit poisons another; Beware of the societie of the wicked.

Quest.

Quest. But what hurt is in this? did not Jesus

Can Christ converse with sinners? *Luk. 5. 29.*

Ans. 1. There was a necessity for that: If Jesus Christ had not come among sinners, how could any have been saved? He went among sinners, not to joyn with them in their sins, but to heal them of their sins. He was not a *Companion* of sinners, but a *Physician* of sinners *.

Ans. 1.

* *ut si accusa-*
thy medicus
quod in domum
egroti intra-
verat. Austin.

2. Though Christ did converse with sinners, he could not be polluted with their sin; his Divine nature was a sufficient Antidote to preserve him from infection. Christ could be no more defiled with their sin, than the Sun is defiled by shining on a Dunghil. Sin could no more stick on Christ, than a Bur on a glass of Chrystal; the soil of his heart was so pure, that no viper of sin could breed there. But the case is altered with us; we have a stock of corruption within, and the least thing will encrease this stock; therefore it is dangerous mingling our selves among the wicked. If we would be *pure in heart*, let us shun their society. He that would preserve his garment clean, avoids the dirt; the wicked are as the *mine*, *Isa. 57. 20.* The fresh waters running among the salt, taste brackish.

2.

6. If you would be Pure, walk with them that are Pure; as the Communion of Saints is in our Creed, so it should be in our *company*. *Prov. 13. 20.* *He that walketh with the wise shall be wise*; and he that walketh with the pure shall be pure. The Saints are like a *Bed of spices*; by intermixing our selves with them we shall partake of their favouriness; *association* begets *assimilation*; sometimes God bleisseth good society to the conversion of others.

7. Wait

* Heb. 4. 2.

* Jam. 1. 18.

* 2 Pet. 1. 4. true *.

7. Wait at the posts of *Wisedomes doors*; Reverence the Word preached; the Word of God suck'd in by faith *, transforms the heart into the likeness of it; *Rom. 6. 17.* The Word is an *holy seed* *, which being cast into the heart, makes it *partake of the Divine Nature* *.

8. Pray for heart-purity. *Job* propounds the question, *Who can bring a clean thing out of an unclean?* *Job 15. 14.* God can do it; out of an impure heart he can produce grace; make that prayer of *David*, *Psal. 51. 10.* *Create in me a clean heart, O God.* Most men pray more for full purses, than pure hearts; we should pray for heart-purity fervently; it is a matter we are most nearly concerned in; *without holiness no man shall see the Lord.* Our prayer must be with sighs and groans, *Rom. 8.* There must not only be *election*, but *affection*. *Jacob* wrestled in prayer, *Gen. 32. 24.* *Hannah* poured out her soul, *1 Sam. 1. 15.* We oft pray so coldly, (our Petition even freezing between our lips) as if we would teach God to deny *: We pray as if we cared not whether God heard us or no. Oh Christian, be earnest with God for a pure heart; lay thy heart before the Lord, and say, Lord, Thou who hast given me a heart, give me a *pure heart*. My heart is good for nothing as it is, it defiles every thing it toucheth, Lord, I am not fit to live with this heart, for I cannot honour thee; nor to die with it, for I cannot see thee; oh *purge me with Hyssop*; let Christs blood be sprinkled upon me, let the Holy Ghost descend upon me, *Create in me a clean heart O God.* Thou who biddest me give thee my heart, Lord, make my heart pure, and thou shalt have it.

* *Laudit Deum
qui ore petit
quod corde neg-
ligit.*

Matth.



Matth. 5. 8.

They shall see God.

CHAP. XVII.

The blessed priviledge of seeing God explained.



THESE words are linked to the former, and they are a great incentive to heart-purity ; the pure heart shall see the pure God. There is a double-sight which the Saints have of God.

1. *In this life* ; that is *spiritual* - ly, by the eye of faith. Faith sees Gods glorious Attributes in the glass of his Word ; faith beholdshim shewing forth himself through the latitude of his Ordinances. Thus *Moses* did *see him who was invisible*, Hebr. 11. 27. Believers see Gods glory as it were veiled over, they behold his *back-parts*, Exod. 23. 33.

2. *In the life to come* ; and this glorious sight of God is meant in the Text , τὸν θεὸν ὁψονταί, *they shall see God* ; A pleasant prospect ! this Divines call *the beatifical vision* * ; at that day the Vail will be pull'd off, and God will shew himself in all his glory to the soul ; as a King on a day of Coronation shews himself in all his Royalty and Magnificence ; This sight

* *Inspectio sola divinitatis efficit, ut beatius nihil esse potest.*
Cassiodor.

of

* 2 Sam. 14. 32.

of God will be the heaven of heaven; we shall indeed have a sight of Angels, and that will be sweet; but the quintessence of happiness, and the Diamond in the Ring will be this, *we shall see God*. If the Sun be absent it is night for all the Stars. The Angels are called *Sons*, Job 38. 7. But it would be night in heaven if the Sun of righteousness did not shine there; it is the King's Presence makes the Court; *Abalom* counted himself but half alive unless he might see the King's face*: — *Blessed are the pure in heart for they shall see God*. — This sight of God in glory, is 1. Partly *mental and intellectual*; we shall see him with the eyes of our mind. If there be not an intellectual sight of God, how do the spirits of just men made perfect see him? 2. Partly *corporeal*; not that we can with bodily eyes behold the bright essence of God. Indeed the *Anthromorphites* and *Verstians*, erroneously held that God had a visible shape and figure; as man was made God's image, so they thought God was made in man's image; but *God is a spirit*, John 4. 24. and being a Spirit, is *ἀόρατος*, *invisible*, 1 Tim. 1. 17. He cannot be beheld by bodily eyes; *whom no man hath seen, ὅσα ἰδεῖν οὐκ ἔστιν, nor can see*, 1 Tim. 6. 16. A sight of his glory would overwhelm us; this Wine is too strong for our weak heads.

But when I say our seeing of God in heaven, is *corporeal*, my meaning is, we shall with bodily eyes behold *Jesus Christ*, through whom the glory of God, his *wisdom, holiness, mercy* shall shine forth to the soul. Put a back of steel to the glass, and you may see a face in it; so the humane nature of Christ is as it were a back of steel, through

through which we may see the glory of God *; * 2 Cor. 4.6;
in this sense that Scripture is to be understood,
Job 19. 26. with these eyes shall I see God.

SECT. I.

Setting forth the excellency of the Beatifical Vision.

NOW concerning this blessed sight of God, it
is so sublime and sweet, that I can but draw
a dark shadow of it; we shall better understand it
when we come to heaven; only at present I shall
lay down these nine Aphorisms or Maxims.

1. Our sight of God in heaven shall be a
transparent sight; here we see him *per enigma*,
through a glass darkly, 1 Cor. 13. 12. But through
Christ we shall behold God in a very illustri-
ous manner; God will so far unvail himself, and
shew forth his glory, as the soul is capable to
receive; if *Adam* had not sinned, yet it is pro-
bable he should never have had such a clear sight
of God as the Saints in glory shall. 1 *John* 3.
2. *We shall see him as he is*; now we see him as
he is *not*; he is not mutable, not mortal; there
we shall see him *as he is*, in a very transparent
manner; *then shall I know, even as also I am*
known, 1 Cor. 13. 12. that is, *clearly*: Doth
not God know us clearly and fully? then shall
the Saints know him (according to their capaci-
ty) as they are known; as their *love* to God, so
their *sights* of God shall be perfect.

2. This sight of God will be a transcendent
sight, it will surpass in glory; such glittering
beams shall sparkle forth from the Lord Jesus, as
shall infinitely amaze and delight the eyes of
the

the beholders. Imagine what a blessed sight it will be to see Christ wearing the Robe of our humane nature, and to see that nature sitting in glory above the Angels. If God be so beautiful here in his Ordinances, Word, Prayer, Sacraments; if there be such excellency in him when we see him by the eye of faith through the prospective glass of a promise, O what will it be when we shall see him *face to face*! When Christ was transfigured on the Mount, he was full of Glory, *Math. 17. 2.* If his *transfiguration* were so glorious, what will his *inauguration* be? What a glorious time will it be, when as it was said of *Mordecai*, we shall see him in the presence of his Father, *arrayed in Royal apparel, and with a great Crown of gold upon his head.* *Esth. 8. 15.* * There will be glory beyond Hyperbole; if the Sun were ten thousand times brighter than it is, it could not so much as shadow out this glory; in the heavenly Horizon we behold beauty in its first magnitude and highest elevation; there we shall *see the King in his glory* *. All lights are but Eclipses, compared with that glorious vision; *Avelles* penfall would blot, Angels tongues would but disparage it.

* ὁπᾶ ὁ Χρὶ-
στὸς ἐκεῖ ὁ ὁ-
δοῦς.

Isa. 33. 17.

3. This sight of God will be a transforming sight: *1 John 3. 2.* *We shall be like him*: The Saints shall be changed into glory; as when the light springs into a dark Room, the Room may be said to be changed from what it was. The Saints shall so see God, as to be changed into his image. *Psal. 17. ult.* Here Gods people are black'd and sullied with infirmities, but in heaven they shall be as the Dove, *covered with silver wings*; they shall have some rayes and beams

of Gods glory shining in them; as a man that
nowles himself in the Snow, is of a Snow-like
whiteness; as the Christal by having the Sun
shine on it, sparkles and looks like the Sun; so
the Saints by beholding the brightness of Gods
glory, shall have a tincture of that glory upon
them; not that they shall partake of Gods very
essence; for as the iron in the fire becomes fire,
yet remains iron still; so the Saints by beholding
the lustre of Gods Majesty shall be glorious crea-
tures but yet creatures, still.

4. This sight of God will be a joyful sight.
*Acts 2. 28. Thou shalt make me glad with the
sight of thy countenance.* After a sharp Winter,
how pleasant will it be to see the *Sun of righte-
ousness* displaying himself in all his glory! Doth
faith breed joy? *1 Pet. 1. 8. In whom though
now you see him not, yet believing ye rejoyce with
joy unspeakable.* If the joy of *FAITH* be
such, what will the joy of *Vision* be? the sight
of Christ will amaze the eye with wonder, and
ravish the heart with joy. If the face of a friend
whom we entirely love doth so affect us and
drive away sorrow; O how chearing will the
sight of God be to the Saints in heaven! then in-
deed it may be said, *καίσετε ὑμεῖν ἡ καρδία,*
your heart shall rejoyce, Joh. 16. 22. And there
are two things which will make the Saints visi-
on of God in heaven joyful.

1. Through Jesus Christ, the dread and ter-
rour of the Divine Essence shall be taken away.
Majesty shall appear in God to preserve reve-
rence, but withal, Majesty cloathed with beau-
ty, and tempered with sweetness to excite joy in
the Saints. We shall see God as a friend, not as
guilty *Adam* did, who was afraid, and hid
him-

* Gen. 3. 10.

* Esth. 5. 2.

himself*; but as Queen Esther looked upon King Ahasuerus, holding forth the golden Scepter*, surely this sight of God will not be formidable, but comfortable.

2. The Saints shall not only have vision, but fruition; they shall so see God as to enjoy him. Aquinas and Scotus dispute the case whether the *formalis ratio*, the very formality and essence of blessedness be an act of the understanding or the will. Aquinas saith, Happiness consists in the intellectual part, the bare seeing of God. Scotus saith, Happiness is an act of the will, the enjoying of God; but certainly true blessedness comprehends both*; it lies partly in the understanding, by seeing the glory of God richly displayed; and partly in the will, by a sweet delicious tast of it, and acquiescence of the soul in it; we shall so see God as to love him*, and so love him as to be filled with him; the seeing of God implies fruition, Matth. 25. 21. Enter thou into the joy of thy Lord; not only behold it, but* enter into it. Psal. 36. 9. In thy light we shall see light, there is vision. Psal. 16. ult. At thy right hand there are pleasures for evermore, there is fruition. So great is the joy which flows from the sight of God, as will make the Saints break forth into triumphant Praises and Hallelujahs.

5. This sight of God will be a satisfying sight: Cast three worlds into the heart, and they will not fill it; but the sight of God satisfies, Psal. 17. 15. I shall be satisfied when I awake with thy likeness. Solomon saith, the eye is not satisfied with seeing Eccles. 1. 8. But there the eye will be satisfied with seeing; God and nothing but God can satisfy. The Saints shall have their heads

* Illi acu rem
tangunt, qui in
visione & amo-
re Dei simul
consistere vo-
lunt beatitudi-
nem. Dr. Ar-
rort.

* ἐν τῷ ὁ-
ρατῷ τὸ ἐ-
ρεῖ.

* Non tantum
aderit gloria,
sed inerit. Ber.

heads so full of knowledge, and their hearts so full of joy, that they shall find no want.

6. It will be an unweariable sight: Let a man see the rarest sight that is, he will soon be cloyed; when he comes into a Garden and sees delicious walks, fair Arbours, pleasant Flowers, within a little while he grows weary; but it is not so in heaven, there is no surfeit*; we shall never be weary of seeing God; for the Divine Essence being infinite, there shall be every moment new and fresh delights springing forth from God into the glorified soul; the soul shall not so desire God, but it shall still be full; nor shall it be so full, but it shall still desire; so sweet will God be, that the more the Saints behold God, the more they will be ravished with desire and delight.

* *Ibi nec fames
nec fastidium.*
Bern.

7. It will be a beneficial sight, it will tend to the bettering and advantaging of the soul; some colours while they delight the eyes, they hurt them; but this intuition and vision of God shall better the soul, and tend to its infinite happiness. *Eve* looking upon the Tree of knowledge did prejudice her sight, she afterwards grew blind upon it; but the Saints can receive no detriment from the inspection of glory, this sight will be *beatifical*: The soul will never be in its perfection till it comes to see God, this will be the crowning blessing.

8. This sight of God shall be perpetuated; here we see objects awhile, and then our eyes grow dim, and we need Spectacles; but the Saints shall alwayes behold God; as there shall be no cloud upon Gods face, so the Saints shall have no Mote in their eye; their sight shall never grow dim, but they shall be to all Eternity looking on God, that beautiful and beatifical object. O what

* *Sensibile forte
destruit sensum.*

a soul-ravishing sight will this be! God must make us able to bear it; we can no more endure a sight of glory, than a sight of wrath *; but the Saints after this life shall have their capacities enlarged, and they shall be qualified, and made fit to receive the penetrating beams of glory.

9. It will be a speedy sight. There are some who deny that the soul is immediately after death admitted to the sight of God; but I shall make good this Assertion, that the Saints shall have an immediate transition and passage from death to glory; as soon as death hath closed their eyes, they shall see God; if the soul be not presently after death translated to the beatifical Vision, then what becomes of the soul in that juncture of time till the Resurrection?

1. Doth the soul go into torment? That cannot be; for the soul of a believer is a member of Christs body mystical; and if this soul should go to hell, then something of Christ should go to hell; a member of Christ might be for a time damned; but that is impossible.

2. Doth the soul sleep in the body as some drowsily imagine? How then shall we make good sense of that Scripture? *2 Cor. 5. 8. We are willing rather to be absent from the body, and to be present with the Lord.* If the soul at death be absent from the body, then it cannot sleep in the body.

3. Doth the soul dye? so the *Lucianists* held that the soul was mortal, and did dye with the body; but as *Scaliger* observes, it is impossible that the soul being of a spiritual un compounded nature should be subject to corruptibility *. Such as say the soul dies, I would demand of them wherein the soul of a man then differs at death from

* *Luke 12. 4.*

from the soul of a brute? By all which it appears that the soul of a believer after death goes immediately to God: *Luk. 23. 43. This day shalt thou be with me in Paradise.* That word *μετ' ἐμῶν*, with me, shews clearly that the Thief on the Cross was translated to heaven, for *there* Christ was, *Ephes. 4. 10.* And the other word *σήμερον*, this day, shews that the Thief on the Cross had an immediate passage from the Cross to Paradise; so that the souls of believers have a speedy Vision of God after death; it is but winking, and they shall see God.

SECT. 2.

The sinners misery that he shall not see God.

1. **S**EE the misery of an impure sinner, he *Use 1.* shall not be admitted to the sight of God; *the pure in heart only shall see God.* Such as live in sin, whose souls are dyed black with the filth of hell, they shall never come where God is; they shall have an *affrighting* Vision of God, but not a *beatifical* Vision; they shall see the flaming Sword, and the burning Lake, but not the Mercy-seat; God in Scripture is sometimes called a *consuming fire*, sometimes *the Father of lights*; the wicked shall feel the fire, but not see the light: Impure souls shall be covered with shame and darkness, as with a Mantle; and shall never see the Kings face; they who would not see God in his Ordinances, shall not see him in his glory.

SECT. 3.

That we should labour to be rightly qualified for this Vision.

Use 2.

2. **I**S there such a blessed priviledge after this life? then let me perswade all who hear me this day, 1. *To get into Christ*; We cannot come to God but by Christ; we cannot see God but through Christ. *Moses* when he was in the Rock did see God, *Exod. 33. 32.* In this blessed Rock Christ we shall see God. 2. *Be purified persons*; it is only the pure in heart who shall see God; it is only a clear eye can behold a bright transparent object; those only who have their hearts cleansed from sin, can have this blessed sight of God; sin is such a cloud, as if it be not removed, will for ever hinder us from seeing the Sun of righteousness. Christian, Hast thou upon thy heart holiness to the Lord? then thou shalt see God; there are many faith Saint *Austin*, could be content to go to heaven, but they are loth to take the way that leads thither, they would have the glorious Vision, but neglect the gracious Union.

There are several sorts of eyes which shall never see God; the ignorant eye, the unchaste eye, the scornful eye, the malicious eye, the covetous eye; if you would see God when you dye, you must be purified persons while you live. 1 *John 3. 2, 3* We shall see him as he is; and every man that hath this love in him, purifieth himself.

SECT.

SECT. 4.

A Cordial for the pure in heart.

Use 3.

3. LET me turn my self to the pure in heart.

1. Stand amazed at this priviledge, that you who are worms crept out of the dust, should be admitted to the blessed sight of God to all Eternity: it was *Moses* his prayer, *I beseech thee shew me thy glory*, *Exod. 33. 18.* The Saints shall behold Gods glory; the pure in heart shall have the same blessedness that God himself hath; for what is the blessedness of God, but the contemplating his own infinite beauty.

2. Begin your sight of God here; let the eye of your faith be still upon God. *Moses* by faith saw him who is invisible, *Hebr. 11. 27.* Oft look upon him with believing eyes, whom you hope to see with glorified eyes: *Psal. 25. Mine eyes are ever towards the Lord*; while others are looking towards the Earth as if they would fetch all their comforts thence, let us look up to heaven; there is the best prospect; the sight of God by faith would let in much joy to the soul. *1 Pet. 1. 8. Though now ye see him not, yet believing, ye rejoyce with joy unspeakable.*

3. Let this be as Cordial-water to revive the pure in heart; Be comforted with this, you shall shortly see God. The godly have many sights here that they would not see; they see a body of death, they see the Sword unsheath'd, they see Rebellion wearing the Mask of Religion; they see the white Devil, these sights occasion sorrow;

Peaceable-mindedness.

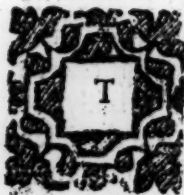
but there is a blessed sight a coming, *they shall see God*; and in him are all sparkling beauties, and ravishing joyes to be found.

4. Be not discouraged at sufferings; all the hurt affliction and death can do, is to give you a sight of God; as he said to his Fellow-Martyr, One half hour in glory will make us forget our pain; the Sun arising, all the dark shadows of the night fly away: When the pleasant beams of Gods countenance shall begin to shine upon the soul in heaven, then sorrows and sufferings shall be no more; *the dark shadows of the night shall fly away*; the thoughts of this beatifical Vision should carry a Christian full sail with joy through the waters of affliction; this made Job so willing to embrace death, *Job 19. 25, 26. I know that my Redeemer liveth, and though worms devour this body, yet in my flesh shall I see God.*



Matth. 5. 9. *Blessed are the Peace-makers, &c.*

CHAP. XVIII.

Concerning Peaceableness.

HIS is the seventh step of the golden Ladder which leads to blessedness, *μακάριοι οἱ εἰρηνοποιοί*. The name of peace is sweet, and the work of peace is a blessed work. *Blessed are the Peace-makers.*

Observe

Observe the Connexion, the Scripture links these two together, *Pureness of heart, and peaceableness of spirit.* Jam. 3. 17. *The wisdom from above is first pure, then peaceable.* Hebr. 12. 14. *Follow peace and holiness;* and here Christ joyns them together, *Pure in heart, and Peace-makers;* as if there could be no purity, where there is not a study of peace; that Religion is suspicious, which is full of Faction and Discord.

In the words there are three parts.

1. A Duty implied; viz. peaceable-mindedness.
2. A Duty expressed; to be *Peace-makers.*
3. A Title of honour bestowed; υἱοὶ θεοῦ καλεῖσθαι, *They shall be called the children of God.*

1. The Duty implied, *peaceable-mindedness;* for before men can make peace among others, they must be of peaceable spirits themselves, before they can be promoters of peace, they must be lovers of peace.

Doctr. 1. That Christians must be peaceable-minded; this peaceableness of spirit is the beauty of a Saint, 'tis a jewel of great price. *1 Pet. 3. 4.* *The ornament of a quiet spirit which is in the sight of God of great price.* The Saints are Christs *sheep,* John 10. 27. the sheep is a peaceable creature; they are Christs *Doves,* Cant. 2. 14. therefore they must be *sine felle,* without gall; it becomes not Christians to be *Ishmaels,* but *Solomons:* Though they must be Lyons for courage, yet Lambs for peaceableness; God was not in the Earth-quake, nor in the fire, but *in the still,* *small voice,* *1 Kings 19. 12.* God is not in the rough, fiery spirit, but in the peaceable spirit. There is a four-fold peace that we must study and cherish.

1. An *Oeconomical* peace, peace in Families; it is called *vinculum pacis*, the bond of peace, Eph. 4. 3. Without this all drops in pieces; peace is a girdle that ties together members in a Family; it is a golden Clasp that knits them together that they do not fall in pieces; we should endeavour that our houses should be **בית שלום** houses of peace: 'Tis not fairness of Rooms makes an house pleasant, but peaceableness of dispositions; there can be no comfortableness in our dwellings, till peace be entertained as an inmate into our houses.

2. There is a *Parochial* peace; when there is a sweet harmony, a tuning and chiming together of affections in a Parish. When all draw one way, and as the Apostle saith, are perfectly joyned together in the same mind, 1 Cor. 1. 10. One jarring string brings all the Musick out of tune; one bad Member in a Parish endangers the whole: 1 Thes. 5. 13. Be at peace among your selves. 'Tis little comfort to have our houses joyned together, if our hearts be asunder; a Geometrical union will do little good without a Moral.

3. There is a *Political* peace; peace in City and Countrey, this is the fairest flower of a Princes Crown; peace is the best blessing of a Nation. **ἡρενία τὰ ἄστρον τὸν πόλεως.** It is well with Bees when there is a noise; but it is best with Christians, when (as in the building of the Temple) there is no noise of Hammer heard. Peace brings plenty along with it; How many Miles would some go on pilgrimage to purchase this peace! therefore the Greeks made peace to be the Nurse of *Pluto*, the God of wealth. Political plants thrive best in the Sunshine of peace. Psal. 147. 14. He maketh peace in thy borders, and filleth thee with the finest of the wheat.

— Omnia

— *Omnia pace vigent.* —

The Ancients made the Harp the Emblem of peace; How sweet would the sounding of this Harp be after the roaring of the Canon!

— *Pacem te poscimus omnes.* —

All should study to promote this Political peace; the godly man when he dyes, *enters into peace*, Isa. 57. 2. But while he lives, peace must enter into him.

4. There is an *Ecclesiastical* peace, a Church-peace; When there is *unity* and *verity* in the Church of God; never doth Religion flourish more, than when her children spread themselves as Olive-plants round about her Table: Unity in Faith and Discipline is a mercy we cannot prize enough; this is that which God hath promised, Jer. 32. 39. and which we should pursue, Zach. 8. 19. Saint *Ambrose* saith of *Theodosius* the Emperour, that when he lay sick, he took more care for the Churches peace than for his own recovery.

The Reasons why we should be *εἰρηνοὶ*, peaceable-minded, are two. 1. We are called to peace, 1 Cor. 7. 15. God never call'd any man to division; that is a reason why we should not be given to strife, because we have no call for it; but God hath called us to peace. 2. It is the nature of grace to change the heart, and make it peaceable: By nature we are of a fierce cruel disposition; when God cursed the ground for mans sake, the curse was, that it should bring forth *thorns and thistles*, Gen. 3. 18. The heart of man

* Isa. 55. 13.

man naturally lyes under this curse, it brings forth nothing but the Thistles of strife and contention; but when grace comes into the heart, it makes it *peaceable*, it infuseth a sweet loving disposition, it smoothes and polisheth the most knotty piece, it files off the ruggedness in mens spirits; grace turns the Vulture into a Dove; the *Bryar* into a *Myrtle Tree* *; the Lyon-like fierceness into a Lamb-like gentleness. *Isa. 11. 7, 8. The wolf also shall dwell with the Lamb, and the Leopard shall lye down with the Kid, &c.* It is spoken of the power which the Gospel shall have upon mens hearts, it shall make such a Metamorphosis, that those who before were full of rage and antipathy, shall now be made peaceable and gentle; *the Leopard shall lye down with the Kid.*

S E C T. I.

Peaceableness a Saints Character.

*Use 1.
Inform.*

IT shews us the Character of a true Saint; he is *ειρηνικός*, given to peace; he is the Keeper of the peace; he is *filius pacis*, a son of peace.

Caution. Not but that a man may be of a peaceable spirit, yet seek to recover that which is his due; if peace hath been otherwise sought, and cannot be attained, a man may go to Law, and yet be a peaceable man. It is with going to Law, as it is with going to War, when the Rights of a Nation are invaded; as *2 Chron. 20. 2, 3.* and peace can be purchased by no other means than War, here it is lawful to beat the Ploughshare into a Sword; so when there is no other way

of recovering ones right, but by going to Law, a man may commence a suit in Law, yet be of a peaceable spirit. Going to Law (in this case) is not so much striving with another, as contending for a mans own; it is not to do another wrong, but to do himself right; it is a desire rather of *equity* than *victory*: I say as the Apostle, 1 Tim. 1. 8. *The Law is good if a man use it lawfully.*

Quest. Is all peace to be sought: how far is peace lawful?

Ans. Peace with men must have this double limitation.

1. The peace a godly man seeks, is not to have a league of amity with sinners; though we are to be at peace with their persons, yet we are to have war with their sins; we are to have peace with their persons as they are made in Gods image; but to have war with their sins as they have made themselves in the Devils image: David was for peace, *Psal. 120. 7.* but he would not sit upon the Ale-bench with sinners, *Psal. 26. 4, 5.* Grace teacheth good nature; we are to be civil to the worst, but not twist into a cord of friendship; that were to be Brethren in iniquity. Eph. 5. 11. *Have no fellowship with the unfruitful works of darkness.* Jehoshaphat (though a good man) was blamed for this, 2 Chron. 19. 2. *Shouldst thou help the ungodly, and love them that hate the Lord?* The fault was not that he entertained civil peace with Abah; but that he had a league of friendship, and was assistant to Abah, when he went contrary to God; therefore there was wrath upon Jehoshaphat from the Lord, Ver. 2. We must not so far have peace with others, as to endanger our selves: If a man hath

* Isa. 55-13.

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1. The peace a godly man seeks, is not to have a league of amity with sinners; though we are to be at peace with their persons, yet we are to have war with their sins; we are to have peace with their persons as they are made in Gods image; but to have war with their sins as they have made themselves in the Devils image: *David* was for peace, *Psal. 120. 7.* but he would not sit upon the Ale-bench with sinners, *Psal. 26. 4. 5.* Grace teacheth good nature; we are to be civil to the worst, but not twist into a cord of friendship; that were to be *Brethren in iniquity.* *Eph. 5. 11. Have no fellowship with the unfruitful works of darkness.* *Jehoshaphat* (though a good man) was blamed for this, *2 Chron. 19. 2.* *Shouldst thou help the ungodly, and love them that hate the Lord?* The fault was not that he entertained civil peace with *Abah*; but that he had a league of friendship, and was assistant to *Abah*, when he went contrary to God; therefore there was wrath upon *Jehoshaphat* from the Lord, *Ver. 2.* We must not so far have peace with others, as to endanger our selves: If a man hath

hath the plague, we will be helpful to him, and send him our best Receipts, but we are careful not to have too much of his company, or suck in his infectious breath : So we may be peaceable towards all, nay helpful ; pray for them , counsel them, relieve them ; but let us take heed of too much familiarity, lest we suck in their infection : In short, we must so make peace with men, that we do not break our peace with conscience : *Hebr. 12. 14. Follow peace and holiness ;* we must not purchase peace with the loss of holiness.

2. We must not so seek peace with others, as to wrong truth. *Prov. 23. 23. Buy the truth, and sell it not.* Peace must not be bought with the sale of truth ; truth is the ground of faith, the rule of manners ; truth is the most orient gem of the Churches Crown ; truth is a *depositum*, or charge that God hath intrusted us with ; we trust God with our souls, he trusts us with his truths ; we must not let any of Gods truths fall to the ground * ; the least filings of this gold are precious ; we must not so seek the flower of peace, as to lose the pearl of truth.

* *Potius ruat
caelum, quam
pereat una mico
veritatis. Luth.*

Some say let us unite, but we ought not to unite with Errour. *What communion hath light with darkness ? 2 Cor. 6. 14.* There are many would have peace with the destroying of truth ; peace with *Arminian*, *Socinian*, *Antiscripturist* ; this is a peace of the Devils making. Cursed be that peace which makes War with the Prince of peace ; though we must be peaceable, yet we are bid to *contend for the faith*, *Jude 3.* We must not be so in love with the golden Crown of peace, as to pluck off the jewels of truth ; rather let peace go, than truth ; the Mar-

tyrs

tyrs would rather lose their lives, than let go the truth.

SECT. 2.

Containing a Reproof of such as are unpeaceable.

IF Christians must be peaceable-minded, what shall we say to those who are given to strife and contention? who like Flax or Gun-powder, if they be but touch'd, are all on fire! how far is this from the spirit of the Gospel? 'tis made the note of the wicked, *Isa. 57. They are like a troubled Sea*; there is no rest or quietness in their spirits, but they are continually casting forth the some of passion and fury. We may with *Strigellius*, wish even to dy'e, to be freed from the bitter strifes which are among us: There are too many like the Salamander, who live in the fire of broyles and contentions. *Jam. 3. 14, 15. If ye have bitter envying and strife, this wisdom descends not from above, but is Devillish*; the lustful man is *Brutish*, the wrathful man is *Devillish*. Every one is afraid to dwell in an house which is haunted with evil spirits; yet how little afraid are men of their own hearts, which are haunted with the evil spirit of wrath and implacableness.

And which is much to be laid to heart, the divisions of Gods people; Gods own Tribes go to War. In *Tertullians* time it was said, See how the Christians love one another; but now it may be said, See how the Christians snarle one at another!

*Use 2.
Exhort.*



— *Savis inter se convenit Ur sis.* —

Wicked men agree together, when those who pretend to be led by higher principles, are full of animosities and heart-burnings. Was it not sad to see *Herod* and *Pilate* uniting, and to see *Paul* and *Barnabas* falling out? *Acts* 15. 39. When the Disciples called for fire from heaven, *Ye know not* (saith Christ) *what manner of spirit ye are of*, *Luk.* 9. 56. As if the Lord had said, This fire you call for, is not *zeal*, but is the wild-fire of your own passions; this spirit of yours doth not suit with the Master you serve, *the Prince of peace*; nor the work I am sending you about, which is an *Embassage of peace*; 'tis Satan who kindles the fire of contention in mens hearts, and then stands and warms himself at the fire. When boystrous winds are up, we use to talk of Conjurers: Sure I am, when mens spirits begin to bluster and storm, the Devil hath conjured up these winds. Discords and Animosities among Christians, bring their godliness much into question; for *the wisdom which is from above, is peaceable, gentle, and easie to be entreated*, *Jam.* 3. 17.

 SECT. 3.

Containing an Exhortation to peaceable-mindedness.

Use 3.
Exhort.

BE of a peaceable disposition. *Rom.* 12. 18. *If it be possible, as much as lieth in you, live peaceably with all men.* The Curtains of the Tabernacle were to be looped together, *Exod.* 26. 3, 4. So should the hearts

Hearts of Christians be looped together in peace & unity. That I may persuade to peaceable-mindedness, let me speak both to Reason & Conscience.

1. A peaceable spirit seems to be agreeable to the natural frame and constitution; man by nature seems to be ζῷον ἡσυχνικόν, a peaceable creature, fitter to handle the Plough than the Sword; other creatures are naturally arm'd with some kind of weapon wherewith they are able to revenge themselves: The Lyon hath his Paw, the Boar his Tusk, the Bee his Sting; only man hath none of these weapons, he comes naked and unarmed into the world, as if God would have him a peaceable creature.

—Candida pax homines, irux decet ira ferat.—

Man hath his Reason given him that he should live amiably and peaceably.

2. A peaceable spirit is honourable. *Prov. 20. 3.* It is an honour for a man to cease from strife. We think it a brave thing to give way to strife, and let loose the reins to our passions; oh no, it is an honour to cease from strife: Noble spirits are such lovers of peace, that they need not be bound to the peace; 'tis the bramble that rends and tears whatever is near it; the Cedar and Fig-tree, those more noble Plants, grow pleasantly and peaceably; peaceableness is the Ensign and Ornament of a noble mind.

3. To be of a peaceable spirit, is highly pruden-
tial. *Jam. 3. 17.* The wisdom from above is peaceable. A wise man will not meddle with strife; it is like putting ones finger into an Hornets Nest; or to use *Solemons* similitude, *Prov. 17. 14.* The beginning of strife is as when one
lettreth

lettesth out water. To set out the folly of strife, it is as letting out of water in two respects.

1. When water begins to be let out, there is no end of it ; so there is no end of strife when once begun.

2. The letting out of water is dangerous : If a man should break down a Bank, and let in an Arm of the Sea, the water might overflow his Fields, and drown him in the Flood : so is he that intermeddles with strife ; he may mischief himself, and open such a Sluce as may ingulph and swallow him up. True wisdom espouseth peace ; a prudent man will keep off from the bryars as much as he can.

4. To be of a peaceable spirit, brings peace along with it ; a contentious person vexeth himself, and eclipseth his own comfort ; he is like the Bird that beats it self against the Cage, *he troubleth his own flesh*, Prov. 11. 17. He is just like one that pares off the sweet of the Apple, and eats nothing but the Kore : So a quarrellome man pares off all the comfort of his life, and feeds only upon the bitter Kore of disquiet, he is a self-tormentor ; the wicked are compared to a troubled sea, Isa. 57. 20. And it follows, *there is no peace to the wicked*, Ver. 21. The Septuagint renders it *οὐ ἐστὶν χαρὴν αὐτοῖς*, there is no joy to the wicked ; froward spirits do not enjoy what they possess ; but peaceableness of spirit brings the sweet Musick of peace along with it, it makes a calm and harmony in the soul ; therefore the Psalmist saith, it is not only *binum*, but *jucundum* ; not only *good*, but *pleasant* to live together in unity, *Psal.* 133. 1.

5. A peaceable disposition is a God-like disposition.

1. God the Father is call'd *the God of Peace*,
Hebr. 13. 20. Mercy and peace are about his
Throne, he signs the Articles of peace, and sends
the Ambassadors of peace to publish them,

2 Cor. 5. 20.

2. God the Son is call'd *the Prince of Peace*,
Isa. 9. 6. His name is *Emanuel*, *God with us*,
a name of peace; his office is to be a Media-
tour of Peace, 1 Tim. 2. 5. He came into the
world with a song of Peace; the Angels did
sing it, Luke 2. 14. *Peace on Earth*; he went
out of the world with a Legacy of Peace, John
14. 27. *Peace I leave with you, my peace I give un-*
to you.

3. God the Holy Ghost is a Spirit of Peace,
he is *the Comforter*; he seals up peace, 2 Cor.
1. 22. This blessed Dove brings the Olive-
branch of peace in his mouth: Now a peace-
able disposition evidenceth something of God
in a man, therefore God loves to dwell
there. Psal. 76. 2. *In Salem is Gods Tabernacle.*
Salem signifies peace, God dwels in a peaceable
spirit.

6. Christs earnest prayer was for peace;
he prayed that his people *might be one*, John 17.
11, 21, 23. that they might be of one mind and
heart: And observe the Argument Christ u-
seth in prayer (it is good to use Arguments in
prayer; they are as the feathers to the Arrow,
which make it flye swifter, and pierce deeper;
Affections in prayer are as the fire in the Gun;
Arguments in prayer are as the Bullet) the
Argument Christ urgeth to his Father, is,
Vers. 22. *That they may be one, even as we are*

one. There was never any discord between
God the Father and Christ; though God

parted with Christ out of his bosome, yet not out of his heart. There was ever dearness and one-ness between them: Now Christ prays, that as he and his Father were one, so his people might be all one in peace and concord. Did Christ pray so earnestly for peace, and shall not we endeavour what in us lies to fulfil Christ's prayer? how do we think Christ will hear our prayer if we cross his?

7. Christ not only prayed for Peace, but blest for it. *Col. 1. 20. Having made peace through the blood of his Cross. Pacem omnimodam*; he died not only to make peace between God and man, but between man and man. Christ suffered on the Cross, that he might cement Christians together with his blood; as he prayed for peace, so he payed for peace; Christ was himself bound to bring us into the *bond of Peace*.

8. Strife and contention hinder the growth of grace: Can good seed grow in a ground where there is nothing but thorns and briars to be seen? *Math. 13. The thorns choked the seed*. When the heart is as it were stuck with thorns, and is ever tearing and rending, can the seed of grace ever grow there? Historians report of the Isle of *Patmos*, that the natural soil of it is such, that nothing will grow upon that earth. A forward heart is like the Isle of *Patmos*, nothing of Grace will grow there, till God changeth the soil, and makes it peaceable. How can faith grow in an unpeaceable heart? for *faith works by love*. Impossible it is that he should bring forth the sweet fruits of the Spirit, who is in the gall of bitterness; if a man hath received poison into his body, the most excellent food will not nourish, till he takes some antidote to expel that poison.

poison. Many come to the Ordinances with seeming zeal, but being poisoned with wrath and animosities, they receive no spiritual nourishment. Christs body mystical *edifieth it self in love*, Eph. 4. 16. There may be praying and hearing, but no spiritual concoction, no edifying of the body of Christ without love and peace.

9. Peaceableness among Christians is a powerful loadstone to draw the world to receive Christ; not only gifts and miracles, and preaching may persuade men to embrace the truth of the Gospel, but peace and unity among the Professors of it: When as there is one God and one faith, so there is one heart among Christians; this is as Cummin seed, which makes the Doves flock to the windows. The Temple was adorn'd with *goodly stones*, Luk. 21. 5. This makes Christs spiritual Temple look beautiful, and the stones of it appear goodly, when they are cemented together in peace and unity.

10. Unpeaceableness of spirit is to make Christians turn Heathens; 'tis the sin of the Heathens, *ἄσπονδοι*, *implacable*, Rom. 1. 31. They cannot be pacified, their hearts are like Adamant, no oyl can supple them, no fire can melt them; 'tis a Heathenish thing to be so fierce and violent, as if with *Romulus*, men had suck'd the milk of Wolves.

11. To add yet more weight to the Exhortation, it is the mind of Christ that we should live in peace. *Mark 9. 50. εἰρενεύετε, have peace one with another.* Shall we not be at peace for Christs sake? if we ought to lay down our life for Christs sake, shall we not lay down our strife for his sake?

Take heed of those things which hinder peace.

To conclude, if we will neither be under counsels nor commands, but still feed the peccant humour, nourishing in ourselves a spirit of dissention and unpeaceableness, Jesus Christ will never come near us. The people of God are said to be his *house*, Heb. 3. 6. *whose house are we, &c.* When the hearts of Christians are a spiritual house, adorned with the furniture of Peace, then they are fit for the *Prince of Peace* to inhabit; but when this pleasant furniture is wanting, and instead of it nothing but strife and debate, Christ will not own it for his house, nor will he grace it with his presence; who will dwell in an house which is smoaky, and all on fire?

SECT. 4.

Shewing some helps to peaceableness.

Quest. **H**OW shall we attain to peaceableness?

1. Take heed of those things which will hinder it. There are several impediments of Peace which we must beware of; and they are either outward or inward.

1. *Outward*; as *whisperers*, Rom. 1. 29. There are some who will be buzzing things in our ears purposely to exasperate and provoke; among these we may rank *Tale-bearers*, Lev. 19. 16. The Tale-bearer carries reports up and down, the Devil sends his Letters by this Post; the Tale-bearer is an *Incendiary*, he blows the coals of contention. Do you hear (saith he) what such a one saith of you? Will you put up
such

such a wrong? will you suffer your self to be so abused? thus doth he by throwing in his fire-balls, foment differences, and set men together by the ears; we are commanded indeed *to provoke one another to love*, Heb. 10.24. but no where to provoke to anger: We should stop our ears to such persons as are known to come on the Devils errand.

2. Take heed of inward lets to Peace.

As 1. φιλαυτία, self-love. 2 Tim. 3. 2. *Men shall be lovers of themselves*: And it follows, they shall be ἀνήμεροι, fierce, Ver. 3. The setting up of this Idol of Self, hath caused so many Law-suits, Plunders, Massacres in the World. *All seek their own*, Phil. 2. 21. Nay; it were well if they would seek *but* their own. Self-love angles away the Estates of others, either by force or fraud. Self-love sets up Monopolies and Enclosures; it is a Bird of prey, which lives upon rapine. Self-love cuts asunder the bond of Peace; lay aside *Self*. The Heathens could say, *Non nobis solum nati*, we are not born for our selves.

2. ἀλαζονεία, *Pride*. Prov. 28. 25. *He that is of a proud heart, stirreth up strife*. Pride and Contention, like *Hippocrates* Twins, are both born at once. A proud man thinks himself better than others, and will contend for superiority. Job. 3. 9. *Diotrephes, who loveth to have the preeminence*: A proud man would have all strike sail to him. Because *Mordecai* would not give *Haman* the Cap and Knee, he gets a bloody warrant signed for the death of all the Jews, *Esth.* 3. 9. What made all the strife between *Pompey* and *Cæsar* but pride? their spirits were too high to yield one to another. When

Take heed of those things which hinder peace,
 this wind of pride gets into a mans heart, it
 causeth sad Earth-quakes of division. The Po-
 ets fain, that when *Pandora's* box was broke
 open, it fill'd the world with diseases. When
Adams pride had broken the box of Original
 righteousness, it hath ever since fill'd the world
 with debates and dissensions. Let us shake off
 this viper of Pride; humility soders Christians
 together in Peace.

3. *Φθόνος*, *envy*; envy stirreth up strife; the
 Apostle hath linked them together; 1 *Tim.* 6. 4.
Envy, strife: Envy cannot endure a Superiour;
 this made the Plebeian faction so strong among
 the *Romans*, they envied their Superiours: An
 envious man seeing another to have a fuller
 Crop, a better Trade, is ready to pick a quar-
 rel with him. *Prov.* 27. 4. *Who can stand be-
 fore envy?* Envy is a vermin that lives on blood;
 take heed of it; peace will not dwell with this
 inmate.

4. *ῥαθυπείθεια*, *Credulity*. *Prov.* 14. 15.
The simple believeth every word. A credulous man
 is a kin to a fool, he believes all that is told him,
 and this doth often create differences. As it is
 a sin to be a Tale-bearer, so it is a folly to be a
 Tale-believer. A wise man will not take a re-
 port at the first bound, but will sift and examine
 it before he gives credit to it.

2. Let us labour for those things which will
 maintain and cherish peace.

As, 1. *Faith*; Faith and peace keep house
 together; faith believes the Word of God; the
 Word saith, *Live in peace*, 2 *Cor.* 13. 11.
 And as soon as faith sees the King of heavens
 Warrant, it obeyes; faith perswades the soul
 that God is at peace; and it is impossible to be-
 lieve

Love this, and live in variance; nourish faith; faith knits us to God in love, and to our Brethren in peace.

2. *Christian-union*: There should not be too much strangeness among Christians; the primitive Saints had their ἀγάπαι, *love-feasts* *. The Apostle exhorting to peace, brings * Tertul. this as an Expedient, *Be ye kind one to another*, Ephes. 4. 32.

3. Look not upon the failings of others, but their graces; there is no perfection here. We read of the *spots of Gods children*, Deutr. 32. 5. The most golden Christians are some grains too light: Oh let us not so quarrel with the infirmities of others, as to pass by their virtues. If in some things they fail, in other things they excel. 'Tis the manner of the world to look more upon the Sun in an Eclipse, than when it shines in its full lustre.

4. Pray to God that he will send down the Spirit of Peace into our hearts; we should not as Vultures, prey one upon another; but pray one for another. Pray that God will quench the fire of contention, and kindle the fire of compassion in our hearts one to another: So much for the first thing in the Text *implied*, that Christians should be peaceable-minded. I proceed to the second *expressed*. That they should be εἰρηνοποιοὶ *Peace-makers*.

SECT. 5.

Pressing Christians to be peace-makers.

Doctr. 2. **T**hat all good *Christians* ought to be peace-makers; they should not only be peaceable themselves, but make others to be at peace; as in the body when a joynt is out, we set it again; so it should be in the body politick: When a garment is rent we sowe it together again: when others are rent asunder in their affections, we should with a spirit of meekness sowe them together again: Had we this excellent skill, we might glue and unite dissenting spirits. I confess it is oft a thankless

* μέσος ἀπ' ἀμφοτέρων καὶ ὁ πᾶσι. Greg. Naz.

office to go about to reconcile differences*; *Acts 7. 27.* Handle a bryar never so gently, it will go near to scratch; he that goes to interpose between two Fencers, many times receives the blow; but this duty though it may want success as from men, yet it shall not want a blessing from God. *Blessed are the Peace-makers.* O how happy were *England* if it had more Peace-makers. *Abraham* was a Peace-maker, *Gen. 13. 8.* *Moses* was a Peace-maker, *Exod. 2. 13.* and that ever to be honoured Emperour *Constantine*, when he called the Bishops together at that first Council of *Nice*, to end Church-controversies, they having instead of that prepared bitter invectives and accusations one against another, *Constantine* took their papers and rent them, gravely exhorting them to peace and unanimity.

Use 1.
Reproof.

Use 1. *Reproof.* It sharply reproofs them that are

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are so far from being *Peace-makers*, that they are *Peace-breakers*: It blessed are the Peace-makers, then cursed are the Peace-breakers: If Peace-makers are the children of God, then Peace-breakers are the children of the Divil. Hereticks destroy the truth of the Church by Error; and Schismaticks destroy the peace of it by division; the Apostle sets a brand upon such, *Rom. 16. 17. Mark those which cause divisions and avoid them*: Have no more to do with them, than with Witches or Murderers: The Divil was the first Peace-breaker, he divided man from God; he like *Phaeton*, set all on fire: There are too many make-bates in *England*, whose sweetest Masick is in discord; who never unite but to divide; as it was said of one of the *Arian* Emperours, he procured unity to prevent peace *; * *unitatem* How many in our dayes may be compared to *procurat ne pax* *Sampsons*, Fox-tails, which were tied together *fit*. only to set the *Philistines* Corn on fire! *Judges 15. 4. 5.* Sectaries unite to set the Churches peace on fire; these are the persons Gods soul hates. *Prov. 6. 19. Sowers of discord among Brethren*; these are the children of a curse. *Dent. 27. 24. Cursed be he that smiteth his neighbour secretly*. That is, who backbites, and so sets one friend against another; if there be a Divil in mans shape, it is the Incendiary.

Use 2. It exhorts to two things.

1. Let us take up a bitter lamentation for the divisions of *England*; the wild Beast hath broken down the hedge of our peace; we are like an house falling to ruine, if the Lord doth not mercifully under-prop, and shore us up. None of the sons of *England* comfort her, but rather rake in her bowels. Will not an ingenious child grieve to

Use 2.
Exhort.
1. Branch.

to see his mother rent and torn in pieces? It is reported of *Cato*, that from the time the Civil Wars began in *Rome* between *Cesar* and *Pompey*, he was never seen to laugh, or shave his beard, or cut his hair. That our hearts may be sadly affected with these our Church and State-divisions, let us consider the mischief of divisions.

1. They are a Prognostick of much evil to a Nation; here that Rule in Philosophy holds true, *omne divisibile, est corruptibile*. When the vail of the Temple did rend in pieces, it was a sad omen and fore-runner of the destruction of the Temple; the rending the vail of the Churches peace, betokens the ruine of it. *Josephus* observes that the City of *Jerusalem*, when it was besieged by *Titus Vespasian*, had three great factions in it, which destroyed more than the enemy, and was the occasion of the taking it: How fatal intestine divisions have been to this Land? *Cambden* and other learned Writers relate, our discerptions and mutinies have been the scaling ladder by which the *Romans* and the *Norwans* have formerly gotten into the Nation. How is the bond of Peace broken? We have so many Schisms in the body, and are run into so many particular Churches, that God may justly unchurch us, as he did *Asia*.

2. It may afflict us to see the garment of the Churches peace rent, because divisions bring an opprobrium and scandal upon Religion; these make the wayes of God evil spoken, as if Religion were the fomentor of strife and sedition. *Julian* in his invective against the Christians, said, they lived together as Tygers, rending
and

and devouring one another ; and shall we make good *Julian's* words ? 'Tis unseemly to see Christs Doves fighting ; to see his lilly become a bramble. *Alexander Severus* seeing two Christians contending , commanded them that they should not take the name of Christians any longer upon them ; for (saith he) you dishonour your Master Christ. Let men either lay down their contentions , or lay off the coat of their profession.

3. Divisions obstruct the progress of piety ; the Gospel seldom thrives where the apple of strife grows ; the building of Gods spiritual Temple is hindered by the *confession of tongues*. Division eats as a worm , and destroys the peace-
*able fruits of righteousness **. In the Church ^{* Hebr. 12.11.} of *Corinth* , when they began to divide into parties , one was for *Paul* , another for *Apollo* , there were but few for Christ ; confident I am, *Englands* divisions have made many turn Atheists.

2. Let us labour to heal differences , and be repairers of breaches ; *Blissed are the peace-makers*. 1. Jesus Christ was a great peace-maker , he took a long journey from heaven to earth to make peace. 2. Peace and unity is a great means for the corroborating and strengthening the Church of God ; the Saints are compared to living stones , built up for a spiritual house , 1 *Pet.* 2. 5. You know the stones in an Arch or Fabrick do help to preserve and bear up one another ; if the stones be loosned , and drop out all the fabrick falls in pieces : when the Christians in the *primitive Church* were of *one heart* , *Act.* 4. 32 what a supporting was this ? how did they counsel , comfort , build up one another in their holy faith ,

2. Branch.

faith? We see while the members of the body are united, so long they do administer help and nourishment one to another; but if they be divided and broken off, they are no way useful, but the body languisheth; therefore let us endeavour to be Peace-makers; the Churches unity tends much to her stability.

3. Peace makes the Church of God on earth in some measure like the Church which is in heaven; the *Cherubims* (representing the Angels) are set out with their faces *looking one upon another*, to shew their peace and unity; there are no jar-rings or discords among the heavenly spirits; one Angel is not of an opinion differing from one another; though they have different orders, they are not of different spirits; they are *Seraphims*, therefore *burn*, but not in heat of contention, but love; The Angels serve God, not only with *pure hearts*, but *united hearts*; by an harmonious peace we might resemble the Church Triumphant.

4. He that sowes peace, shall reap peace. *Prov. 12.20. To the Counsellors of peace is joy.* The peace-maker shall have peace with God *; peace in his own bosome; and that is the sweetest Musick which is made in a mans own breast; he shall have peace with others; the hearts of all shall be united to him; all shall honour him, he shall be called *instaurator ruinae, the repairer of the breach*, *Isa. 58.12.* To conclude, the Peace-maker shall dye in Peace, he shall carry a good conscience with him, and leave a good name behind him. So I have done with the first part of the Text, *Blessed are the peace-makers.* I proceed to the next.

* *Tranquillus*
Dens, tranquil-
lat omnia;

CHAP. XIX.

Matth. 5. 9.

They shall be called the children of God.

N which words the glorious privilege of the Saints is set down : Those who have made their peace with God, and labour to make peace among Brethren, * this is the great honour conferred up-

** Per nomen
pacis fieri ad
nomen filii.*

on them, *They shall be called the children of God.*

They shall be [called ;] that is, they shall be so reputed and esteemed of God ; God never mis-calls any thing ; he doth not call them children which are no children. *Luk. 1.76. Thou shalt be called the Prophet of the highest,* that is, thou shalt be so ; they shall be *called the children of God ;* that is, they shall be accounted and admitted for children.

D. & r. The Proposition resulting is this, That Peace-makers are the children of the most High. God is said in Scripture to have many children.

1. By *Eternal Generation* ; so only Christ is the natural Son of his Father. *Psal. 2.7. Thou art my Son, this day have I begotten thee.*

2. By *Creation* ; so the Angels are the sons of

of God. *Job 1. 36. & Job 38. 7. When the Morning Stars sang together, and all the sons of God shouted for joy.*

3. By *Participation of dignity*; so Kings and Rulers are said to be children of the High God. *Psal. 82. 6. I have said ye are gods, and all of you are children of the most High.*

4. By *Visible profession*; so God hath many children. Hypocrites forge a title of sonship. *Gen. 6. 2. The sons of God saw the daughters of men that they were fair.*

5. By *Real Sanctification*; so all the faithful are peculiarly and eminently the children of God.

That I may illustrate and amplify this, and that believers may suck much sweetness out of this Gospel-flower, I shall discuss and demonstrate these seven particulars.

1. That naturally we are not the children of God.
2. What it is to be the children of God.
3. How we come to be made children.
4. The signs of Gods children.
5. The love of God in making us children.
6. The honour of Gods children.
7. The privileges of Gods children.

SECT. 1.

Shewing, that by nature we are not Gods children.

1. **T**hat naturally we are not the children of God: We are not *born* Gods children, but *made* so *. By nature we are * *Facti sumus* strangers to God; *Swine*, not *sons*. 2 *Pet.* 2. *non nascimur filii.* Hierom.
 Will a man settle his estate upon his Swine? he will give them his Acorns, not his Jewels: By nature we have the *Direl* for our father, *Joh.* 8. 44. *Ye are of your father the Direl.*
 A wicked man may search the Records of hell for his Pedigree.

SECT. 2.

Shewing what it is to be children.

2. **W**hat it is to be the children of God. This childship consists in two things.

1. Adoption.
2. Infusion of Grace.

1. Childship consists in *Adoption*. Gal. 4. 5. *That we might receive the Adoption of sons.*

Q:et. Wherein doth the true Nature of Adoption consist?

Ans. In three things.

1. A Transition or Translation from one Family to another. He that is adopted, is taken out of the old Family of the *Direl* and *Hell*.
Ephe.

* ΟΙΚΟΓΕΝΕΙΑ ΤΩ
ΟΕΣ.

Ephes. 2. 2, 3. To which he was heir apparent, and is made of the family of heaven, of a noble Family, Ephes. 2. 19. * God is his Father, Christ is his Elder Brother, the Saints Co-heir, the Angels fellow-servants in that Family.

2. Adoption consists in an immunity and disobliment from all the Laws of the former Family. Psal. 45. 10. *Forget also thy Fathers house.* He who is spiritually adopted, hath now no more to do with sin. *Ephraim shall say, what have I any more to do with Idols?* Hos. 14. 3. A child of God hath indeed to do with sin as with an enemy to which he gives battle; but not as with a Lord, to which he yields obedience. He is free from sin, Rom. 6. 8. I do not say he is free from duty: Was it ever heard that a child should be freed from duty to his parents? this is such a freedom as Rebels take.

3. Adoption consists in a Legal investiture into the Rights and Royalties of the Family into which the person is to be adopted; these are chiefly two.

1. The first Royalty is a new name. He who is divinely adopted, assumes a new name; before a slave, now a son; of a sinner, a Saint; this is a name of honour, better than any title of Prince or Monarch. Rev. 2. 17. *To him that overcomes I will give a white stone, and in the stone a new name written.* The white stone signifies remission; the new name signifies adoption; and the new name is put in the white stone, to shew that our Adoption is grounded upon our Justification; and this new name is written, to shew that God hath all the names of his children enrolled in the book of life.

2. The

2. The second Royalty is, a giving the party adopted an interest in the inheritance. The making one an heir, implies a relation to an inheritance. A man doth not adopt another to a title, but an Estate; so God in adopting us for his children, gives us a glorious inheritance. Col. 1. 12. *The inheritance of the Saints in light.*

1. 'Tis pleasant, 'tis an inheritance in light.

2. 'Tis safe; God keeps the inheritance for his children, 1. Pet. 1. 4. and keeps them for the inheritance; 1. Pet. 1. 5. so that they cannot be hindered from taking possession.

3. There is no disinheriting; for the Saints are Coheirs with Christ, Rom. 8. 17. Nay, they are members of Christ, Col. 1. 18. The members cannot be disinherited but the head must.

4. The heirs never dye; eternity is a jewel of their Crown. Revel. 22. 5. *They shall reign for ever and ever.*

Before I pass to the next, here a question may arise, How Gods Adopting, and mans Adopting differ.

1. Man adopts to supply a defect, because he hath no children of his own; but God doth not adopt upon this account; he had a Son of his own, the Lord Jesus; he was his natural Son, and the Son of his love, testified by a voice from heaven; *Matth. 3. ult. This is my beloved Son*: Never was there any Son so like the Father, he was his exact Effigies; *Hebr. 1. 3. The express image of his person*; he was such a Son as was more worth than all the Angels in heaven. *Hebr. 1. 4. Being made so much better than the Angels*; so that God adopts, not out of necessity, but pity.

2. When a man adopts, he adopts but *one* heir; but God adopts many. *Hebr. 2. 10. In bringing many sons to glory.* Oh may a poor trembling Christian say, Why should I ever look for this priviledge to be a child of God! 'tis true, if God did do as a man, if he did only adopt *one son*, then thou mightest despair; but he adopts millions, he brings *many sons to glory*; indeed this may be the reason why a man adopts but one, because he hath not Estate enough for more; if he should adopt many, his Land would not hold out; but God hath Land enough to give to all his children. *John 14. 2. In my Fathers house are many Mansions.*

3. Man when he adopts, doth it *with ease*; 'tis but sealing a Deed; and the thing is done; but when God adopts, it puts him to a far greater expence, it sets his wisdom on work to find out a way to adopt us; it was no easie thing to reconcile hell and heaven, to make the children of wrath, the children of the promise; and when God in his infinite wisdom had found out a way, it was no easie way, it cost God the death of his natural Son, to make us his adopted sons. When God was about to constitute us sons and heirs, he could not seal the Deed, but by the blood of his own Son; it did not cost God so much to make us *creatures*, as to make us *sons*: To make us creatures cost but the speaking of a word; to make us sons cost the effusion of blood.

4. Man when he adopts, doth but settle earthly priviledges upon his heir; but God settles heavenly priviledges, *Justification, Glorification*. Men do but entail their Land upon the persons they adopt; God doth more; he not only entails his Land upon his children, but he entails Him-

upon them. *Hebr. 8. 10. I will be their God;* not only *heaven* is their portion, but *God* is their portion.

2. Gods filiating or making of children, is by the *infusion of grace*. When God makes any his children, he stamps his Image upon them; this is more than any man living can do; he may adopt another, but he cannot alter his disposition; if he be of a morose rugged nature, he cannot alter it; but God in making of children, doth *disponere ad filiationem*, he doth prepare and sanctifie them for this priviledge; he changeth their disposition, he files off the ruggedness of their nature, he makes them not only *sons*, but *Saints*; they are of *another spirit*. *Numb. 14. 24.* They become meek and humble, they are *partakers of the divine nature*, *2 Pét. 1. 4.*

SECT. 3.

Shewing how we come to be Gods children.

3. **T**HE third thing is, How we come to be the children of God?

Ans. There is a double cause of our filiation or childship.

1. The *αὐτοκίνητη*, or impulsive cause, is Gods *ἐλεος*, his free-grace: We were Rebels and Traytors, and what could move God to make sinners *sons*, but free-grace? *Ephes. 1. 5.* Having predestinated us unto the Adoption of children, according to the good pleasure of his will. Free-grace gave the casting voyce; Adoption is a mercy spun out of the bowels of free-grace; it were much for God to take a clod of earth, and make

make it a Star; but it is more for God to take a piece of clay and sin, and instate it into the glorious priviledge of son-ship. How will the Saints read over the Lectures of free-grace in heaven?

2. The Organical or Instrumental cause of our son-ship, is *faith*: Baptism doth not make us children, that is indeed a badge and livery, and gives us right to many external priviledges; but the thing which makes God take cognizance of us for children, is *faith*. Gal. 3. 26. *Ye are all the children of God by faith in Christ Jesus*. Before faith be wrought, we have nothing to do with God; we are (as the Apostle speaks in another sense) *bastards*, and not sons, Hebr. 12. 7. An unbeliever may call God his *Judge*, but not his *Father*. Wicked men may draw near to God in ordinances, and hope that God will be their Father; but while they are unbelievers, they are *bastards*; and God will not Father them, but will lay them at the Devils door: *Ye are the children of God by faith*; faith doth *legitimate* us, it confers upon us the title of sonship, and gives us right to inherit.

How then should we labour for faith! without faith we are *creatures*, not *children*; without faith we are spiritually illegitimate; this word *illegitimate*, is

1. A term of *infamy*; such as are illegitimate, are looked upon with disgrace, we call them base-born; Thou who dost ruffle it in thy silks and velvets, but art in the state of nature, thou art illegitimate; God looks upon thee with an eye of scorn and contempt; thou art a *vile person*, a son of the earth, of the seed of the serpent; the Devil can shew as good a Coat of Arms as thou.

2. This

2. This word *illegitimate* imports *infelicity and misery*. Persons illegitimate cannot inherit legally; the Land goes only to such as are lawful heirs; till we are the children of God, we have no right to heaven; and there is no way to be children but by faith; *Ye are the children of God by faith.*

Here two things are to be discussed.

1. What faith is.
2. Why faith makes us children.

1. What faith is: If faith doth instate us into sonship, it concerns us to know what faith is. There is a two-fold faith.

1. A more lax, *general faith*. When we believe the truth of all that is revealed in the holy Scriptures, this is not the faith which doth privilege us in sonship; the Devils believe all the Articles in the Creed: 'Tis not the bare knowledge of a medicine, or believing the Sovereign vertue of it, will cure one that is ill. This general faith (so much cryed up by some) will not save; this a man may have, and yet not love God. He may believe that God will come to judge the quick and the dead, and hate him; as the prisoner believeth the Judge's coming to the Assizes, and abhors the thoughts of him. Take heed of resting in a general faith; you may have this, and be no better than Devils.

2. There is a *special faith*; *fides quâ creditur*; when we do not only believe the report we hear of Christ, but rest upon him, embrace him, *taking hold of the horns of this Altar*, resolving there to abide. In the body there are *vena sanguines*, sucking veins, which draw the meat into the

the stomach, and concoct it there : So faith is the *sucking vein* which draws Christ into the heart, and applies him there. This is the *filial faith* ; by this we are made the children of God ; and wherever this faith is , it is not like physick in a dead mans mouth, but is exceeding operative , it obligeth to duty , it *works by love*, Gal. 5. 6.

2. Why Faith makes us children ? why not as well other graces, *Repentance, Love, &c.* ?

Ans. 1. Because Faith is instituted of God, and honoured to this work of making us children. Gods *institution* gives Faith its value and validity ; it is the Kings stamp makes the Coyne pass currant ; if he would put his stamp upon brasse or leather, it would go as currant as silver, The great God hath authorized, and put the stamp of his institution upon *Faith*, and that makes it pass for currant, and gives it a privilege above all the graces to make us children.

2. Faith makes us children, as it is the vital principle. *Hab. 2. 4. The just shall live by faith.* All Gods children are *living*, none of them are *still-born* ; now *by faith we live*. As the heart is the *primum vivens*, the fountain of life in the body ; so Faith is the fountain of life in the soul.

3. Faith makes us children, as it is the uniting grace ; it knits us to Christ ; the other graces cannot do this ; by faith we are one with Christ, and so we are akin to God ; being united to the Natural Son, we become adopted sons : The Kindred comes in by Faith, God is the Father of Christ ; Faith makes us Christs Brethren *, and so God comes to be our Father.

* Hebr. 2. 11.

SECT. 4.

Setting forth the signs of Gods children.

4. **T**HE fourth particular to be discussed, is, To shew the signs of Gods children; it concerns us to know whose children we are. *Austin* saith, All mankind are divided into two Ranks; either they are the children of God, or the children of the Devil *.

* *Aut filii Dei, aut filii Diaboli.* Aug.

1. The first sign of our heavenly son-ship, is *tenderneſs of heart*, 2 Chron. 34. 27. *Because thy heart was tender.* A child-like heart is a tender heart; he who before had a *ſtinty*, hath now a *ſiſhy* heart: A tender heart is like *melting wax* to God, he may ſet what ſeal he will upon it; this tenderneſs of heart ſhews it ſelf three wayes.

I.

1. A tender heart *grieves for ſin*; a child weeps for offending his father. *Peter* ſhewed a tender heart, when Chriſt looked upon him, and he remembred his ſin, he wept as a child. *Clemens Alexandrinus* ſaith, he never heard a Cock crow, but he wept *: And ſome learned Writers tell us, that by much weeping there ſeemed to be as it were, Channels made in his bleſſed face. The leaſt hair makes the eye weep; the leaſt ſin makes the heart ſmite. *David's* heart ſmote him when he cut off the *Lap* of King *Saul's* garment? What would it have done if he had cut off his head?

* *Da mihi Domine, in hoc exilio, lachrymarum fontem, quem ſuper omnem delictiarum copiam eſurio.* Aug. l. de contrit. cord.

2. A tender heart *melts under mercy*: Though when God thunders by affliction, the rain of tears doth fall from a gracious eye, yet the heart is

never so kindly dissolved, as under the Sun-beams of Gods mercy; see how *David's* heart was melted with Gods kindness. 2 Sam. 7. 18. *Who am I O Lord God, and what is my house, that thou hast brought me hitherto?* there was a gracious thaw upon his heart. So saith a child of God, *Lord, who am I?* (a piece of dust and sin kneaded together) that the orient beams of free-grace should shine upon me! Who am I, that thou shouldest pity me when I lay in my blood, and spread the golden wings of mercy over me! The soul is overcome with Gods goodness, the tears drop, the love flames; mercy hath a melting influence upon the soul.

3. A tender heart trembles under Gods threatenings, Psalm 119. 120. *My flesh trembleth for fear of thee.* 2 Chron. 34. 27. *Because thy heart was tender, and thou didst humble thy self before God, when thou heardest his words against this place, and didst rend thy clothes, &c.* If the father be angry, the child trembles. When Ministers denounce the menaces and threats of God against sin, tender souls sit in a trembling posture; this frame of heart God delights in, Isa. 66. 2. *To this man will I look, even to him that trembleth at my word;* a wicked man like the *Leviathan*, is made without fear; Job 41. 33. He neither believes the Promises, nor dreads the Threatnings; let judgement be denounced against sin, he laughs at the shaking of a spear; he thinks either that God is ignorant and doth not see, or impotent and cannot punish; the mountains quake before the Lord, the hills melt, the rocks are thrown down by him, Nahum. 1. 5. But the hearts of sinners are more obdurate than the rocks; an hardened sinner like *Nebuchadnezzar*, hath

hath the heart of a beast given to him, Dan. 4. 16.
A child-like heart is a tender heart; the stone is
taken away.

2. The second sign of son-ship is *Assimilation*,
Col. 3. 10. *Ye have put on the new man which is re-
newed after the image of him that created him.* κατ'
εἰκόνα; the child resembles the father; Gods
children are like their heavenly Father, they
bear his very image and impresse; wicked men
say they are the children of God, but there is
too great a dissimilitude and unlikeness; the
Jews brag'd they were *Abrahams* children, but
Christ disproves them by this argument, because
they were not like him, *John* 8. 40. *Ye seek to
kill me, a man that have told you the truth, which I
have heard of God; this did not Abraham.* You
Abrahams children, and go about to kill me!
Abraham would not have murdered an innocent;
you are more like *Satan* than *Abraham*, ver. 44.
ye are of your father the Devil. Such as are
proud, earthly, malicious, may say, *our father
which art in hell*; 'tis blasphemy to call God our
Father, and make the Devil our *Pattern*.
Gods children resemble him in meekness and
holiness; they are his walking pictures; As the
Seal stamps its print, and likeness upon the Wax;
so doth God stamp the print and effigies of his
own beauty upon his children.

3. The third sign of Gods children is, they
have the *Spirit* of God. 'Tis called the *Spirit* of
adoption, Rom. 8. 15. *ye have received the Spirit of
adoption, &c.*

Quest. How shall we know that we have receiv-
ed the Spirit of adoption, and so are in the state
of adoption?

Ans. The Spirit of God hath a three-fold work
in them who are made children.

I. A

2.

3.

1. A Regenerating work.
2. A Supplicating work.
3. A Witnessing work.

1. *A Regenerating work*; whomsoever the Spirit adopts, it regenerates; Gods children are said to be *born of the Spirit*, John 3. 5. *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God*; we must first be born of the Spirit, before we are baptized with this *new name* of sons and daughters; we are not Gods children by *creation* but *renovation*; not by our first birth, but our new-birth. This *New-birth* produced by the *Word* as the *material*

* James 1. 18. *cause* *, and by the Spirit as the *efficient* cause, is nothing else but a *change of nature*, Rom. 12. 2. which though it be not a *perfect* change, yet is a *thorow* change, 1 Thes. 5. 23. This change of heart is as necessary * as salvation.

* *Generatus
damnatus nisi
regeneratus.*
Austin.

Quest. How shall we know that we have this regenerating work of the Spirit?

Answ. Two ways.

By the pangs.

By the products.

1. *By the pangs*; There are spiritual pangs before the new-birth; some bruising of soul; some groanings and cryings out, some strugglings in the heart between flesh and spirit, *Acts* 2. 37. *they were prick'd at their heart*; The child hath sharp throws before the birth, so it is in the new-birth; I grant the new-birth doth *recipere magis & minus*; all have not the same pangs of humiliation; yet all have pangs; all feel the hammer of the Law upon their heart, though some are more

more bruised with this hammer than others ; Gods Spirit is a Spirit of *bondage* , before it be a Spirit of *adoption*, Rom. 8. 15. What then shall we say to those who are as much to seek about the new-birth as *Nicodemus* ! John 3. 4. *How can a man be born when he is old, &c* ? The new-birth is *ludibrium impiis*, though it be *grande mysterium piis*; some thank God they never had any trouble of spirit , they were alwayes quiet. These bless God for the greatest curse ; it is a sign they are not Gods children ; the child of grace is always born with pangs.

2. The new-birth is known by the *Products*, which are three.

1. *Sensibility*. The infant that is new-born, is sensible of the least touch ; If the Spirit hath regenerated thee, thou art sensible of the ebullitions and first risings of sin, which before thou didst not perceive. *Paul* cries out of the law in his members, Rom. 7. 23. The new-born Saint sees sin in the root.

2. *Circumpection*. He who is born of the Spirit is careful to preserve grace ; he plies the breast of Ordinances, 1 *Pet.* 1. 2. he is fearful of that which may endanger his spiritual life, 1 *John* 5. 18. he lives by faith, yet *possesseth the time of his sojourning in fear*, 1 *Pet.* 1. 17. This is the first work of the Spirit in them who are made children, a *regenerating work*.

3. The Spirit of God hath a *supplicating work* in the heart : The spirit of adoption is a spirit of supplication, Rom. 8. 15. *Ye have received the spirit of adoption whereby we cry Abba Father*. While the child is in the womb it cannot cry : while men lye in the womb of their natural estate, they cannot pray effectually, but when they are

are born of the Spirit, then they cry *Abba Father*. Prayer is nothing else but the souls breathing it self into the bosome of its Father. 'Tis a sweet and familiar intercourse with God; as soon as ever the Spirit of God comes into the heart, it sets it a praying; no sooner was *Paul* converted, but the next word is, *behold he prayeth**, Acts 9.

* *Implet Spiritus Sanctus organum suum et tanquam filia chordarum, tangit digitus Dei corda Sanctorum.* Prosper in Epist.

* *Theodor. in vit. Luth. p. 142.*

II. It is reported in the life of *Luther*, when he prayed, it was with so much reverence as if he were praying to God, and with so much boldness, as if he had been speaking to his friend*. And *Eusebius* reports of *Constantine* the Emperour, that every day he used to shut up himself in some secret place in his Palace, and there on bended knees did make his devout prayers and soliloquies to God; Gods Spirit tunes the strings of the affections, and then we make melody in prayer. For any to say in derision, *you pray by the Spirit*, is a blasphemy against the Spirit: it is a main work of the Spirit of God in the hearts of his children to help them to pray, *Gal. 4. 6. Because you are sons, God hath sent the spirit of his Son into your hearts, Crying, Abba Father.*

Quest. But many of the children of God have not such abilities to express themselves in prayer; how then doth the Spirit help their infirmities?

Ans. Though they have not alwayes the gifts of the Spirit in prayer, yet they have the groans of the Spirit, *Rom. 8. 26.* Gifts are the Ornament of prayer, but not the life of prayer. A carcass may be hung with jewels. Though the Spirit may deny fluency of speech, yet it gives fervency of desire, and such prayers are most prevalent. The prayers which the Spirit indites in

in the hearts of Gods children, have these three-fold qualifications.

1. The prayers of Gods children are *believing prayers* : Prayer is the key, Faith is the hand that turns it ; Faith feathers the Arrow of prayer, and makes it pierce the Throne of grace. *Matth. 21. 22. Whatever you shall ask in prayer believing, ye shall receive.* Whereupon faith *Hierom* *, I would not presume to pray, unless I bring faith along with me ; to pray, and not believe, is (as one saith) a kind of jeer offered to God * ; as if we thought either he did not hear, or he would not grant. ** Non orarem, nisi crederem. * Irrisio Dei est. Pelican.*

That Faith may be animated in prayer, we must bring Christ in our Arms when we appear before God. *1 Sam. 7. 9. And Samuel took a sucking Lamb, and offered it for a burnt-offering, and Samuel cryed unto the Lord for Israel, and the Lord heard him ; this sucking Lamb typified Christ.* When we come to God in prayer, we must bring the Lamb Christ along with us. *The-mistocles* carried the Kings son in his Arms, and so pacified the King when he was angry * ; the children of God present Christ in the Arms of their Faith. ** Thucyd.*

2. The prayers of Gods children indited by the Spirit, are *ardent prayers*. *Ye have received the Spirit, whereby we cry Abba, Father,* Rom. 8. 15. *Father*, that implies Faith ; *we cry*, that implies fervency. The incense was to be laid upon *burning coals*, Lev. 16. 12. The incense was a type of prayer ; the *burning coals* of ardency in prayer : *Elias prayed earnestly*, Jam. 5. 17. In the Greek it is *προσευχῇ προσήνυχαι*, **IN PRAYING HE PRAYED** ; that is, he did it with vehemency ; in prayer the heart must

* *Verbis addita
verbalia apud
Hebraeos vehe-
mentiam signi-
ficant.* Grot.
* Rom. 8. 26.

must boyle over with heat of affection: *Prayer* is compared to *groans unutterable* *, it alludes to a woman that is in pangs. We should be in pangs when we are travelling for mercy; such prayer *commands God himself*, Isa. 45. 11.

3. The prayers of Gods children are heart-cleansing prayers, they purge out sin; many pray against sin, and sin against prayer; Gods children do not only pray *against* sin, but pray *down* sin.

3. The Spirit of God hath a *witnessing work* in the heart; Gods children have not only the *influence* of the Spirit, but the *witness*. Rom. 8. 16. *The Spirit it self beareth witness with our spirit, that we are the children of God.* There is a three-fold witness a child of God hath; the witness of the Word, the witness of Conscience; the witness of the Spirit; the *Word* makes the *major Proposition*; He who is in such a manner qualified, is a child of God. *Conscience* makes the *minor*; but Thou art so divinely qualified; the *Spirit* makes the *conclusion*, therefore Thou art a child of God; The Spirit joyns with the witness of Conscience. Rom. 8. 16. *The Spirit witnesseth with our spirits*; The Spirit teacheth Conscience to search the Records of Scripture, and find its evidences for heaven, it helps conscience to spell out its name in a promise; it bears witness with our spirit.

Quest.

Quest. But how shall I know the witness of the Spirit from a delusion?

Ans.

Ans. The Spirit of God alwayes witnesseth according to the Word, as the Eccho answers the voyce. *Enthusiasts* speak much of the Spirit, but they leave the Word: That inspiration which is either *without* the Word, or *against* it, is an imposture.

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ture. The Spirit of God did indite the Word,
1 Pet. 1. 21. Now if the Spirit should witness
otherwise than according to the Word, the Spirit
should be divided against it self, it should be a spi-
rit of contradiction, witnessing one thing for a
truth in the Word, and another thing different
from it in a mans conscience.

4. The fourth sign of Gods children, is, *Zeal*
for God; they are zealous for his *Day*, his
Truth, his *Glory*; they who are *born of God*, are
impatient of his dishonour. *Moses* was cool in
his own cause, but hot in Gods; when the
people of *Israel* had wrought folly in the
golden Calf, he breaks the Tables: When
Saint *Paul* saw the people of *Athens* given to
Idolatry, his spirit was stirred in him, Acts 17.
16. In the Greek it is παροξύνει, his spirit was
imbittered, or as the word may signifie, he was
in a *Paroxysm*, or burning fit of zeal. He could
not contain, but with this fire of zeal discharg-
eth against their sin. As we shall answer for
idle words, so for sinful silence; it is dangerous
in this sense to be possessed with a *dumb Devil*.
David saith, the zeal of Gods house had eaten him
up, Psal. 69. 9. Many Christians whose zeal
once had almost eaten them up, now they have
eaten up their zeal; they are grown tepid and
neutral; the breath of preferment blowing upon
them, hath cooled their heat: I can never be-
lieve that he hath the heart of a child in
him, that can be patient when Gods glory suf-
fers. Can an ingenuous child endure to hear
his father reproached? though we should be
silent under Gods displeasure, yet not under
his dishonour: When there is an holy fire kindled
in the heart, it will break forth at the lips; zeal
tempered

tempered with holiness, is the *white* and *sanguine*, which gives the soul its best complexion.

Of all others, let Ministers be impatient when Gods glory is impeached and eclipsed. A Minister without zeal, is like *salt that hath lost its savour*. Zeal will make men take injuries done to God, as done to themselves: It is reported of *Chrysostom*, that he reprov'd any sin against God, as if he himself had received a personal wrong*. Let not Ministers be either shaken with fear, or seduced with flattery; God never made Ministers to be as false glasses, to make bad faces look fair; for want of this fire of zeal, they are in danger of another fire, even the *burning lake*, Rev. 21. 8. into which the fearful shall be cast.

* ὡς αὐτοὶ
ἠδικημένον
μετὰ παρρη-
σίας ἀγρονό-
τῶν.

* Col. 3. 2.

5. Those who are Gods children, and are born of God, are of a more noble and celestial spirit than men of the world; they mind *τὰ ὀψία*, *things above**: 1 John 5. 4. *Whatsoever is born of God, νικά τὸν νόμον, overcometh the world*. The children of God live in an higher Region, they are compared to *Eagles*, Isa. 40. 31. in regard of their sublimeness and heavenly-mindedness; their souls are fled aloft, Christ is in their heart, Col. 1. 27. and the world is under their feet, Rev. 12. 1. Men of the world are ever tumbling in *thick clay*; they are *terre filii*; not *Eagles*, but *Earth-worms*; the Saints are of another spirit, they are born of God, and walk with God, as the child walks with the father. *Noah walked with God*, Gen. 6. 9. Gods children shew their high Pedigree in their heavenly Conversation, Phil. 3. 21.

6. Another sign of Adoption, is love to them that are children. Gods children are knit together with

with the bond of love; as all the members of the body are knit together by several nerves and ligaments: If we are born of God, then we love the brotherhood, 1 Pet. 2. 17. *Idem est mens anime in imaginem & rem*; he that loves the person, loves the picture: The children of God are his walking pictures; and if we are of God, we love those who have his Effigies and Pourtraiture drawn upon their souls: If we are born of God, we love the Saints notwithstanding their infirmities; Children love one another, though they have some imperfections, of nature, a squint-eye, or a crooked back. We love gold in the Oar, though it have some drossiness in it; the best Saints have their blemishes: We read of the spirit of Gods children, Deutr. 32. 5. A Saint in this life, is like a fair face, with a scar in it: If we are born of God, we love his children though they are poor; we love to see the image and picture of our Father, though hung in never so poor a Frame; we love to see a rich Christ in a poor man.

And if we are children of the Higheft, we shew our love to Gods children;

1. By prizing their persons above others: He who is born of God, honoureth them that fear the Lord, Psal. 15. 4. The Saints are the dearly beloved of Gods soul, Jerem. 12. 7. They are his jewels, Malach. 3. 17. They are of the true blood-royal; and he who is divinely adopted, sets an higher estimate upon these, than upon others.

2. We shew our love to the children of God, by prizing their company above others. Children love to associate and be together; the communion of Saints is precious. Christs Doves, will

Signs of Gods children.

will flock together in company; *pares cum p-*
ribus, &c. *Plal. 119. 63. I am a companion of all*
them that fear thee; though a childe of God is
1 Pet: 3. 8. courteous to all*. We read that *Abraham bowed*
himself to the children of Hab, *Gen. 23. 7.* A
childe of God hath a love of civility to all, but
a love of complacency only to such as are fellow-
heirs with him of the same inheritance.

By this persons may try their Adoption;
it appears plainly that they are not the chil-
dren of God, who hate those that are born of
God; they soil and black the silver wings of
Christs Doves, by their aspersive reproaches;
they cannot endure the society of the Saints.
As Vultures hate sweet smells, and are killed
with them; so the wicked love not to come
near the godly; they cannot abide the precious
perfume of their graces; they hate these
sweet smells; it is a signe they are of the
Serpents brood, who hate the seed of the wo-
man.

7.

7. The seventh sign of Gods children, is,
to delight to be much in Gods presence. Chil-
dren love to be in the presence of their father;
where the King is, there is the Court; where
the presence of God is, there is Heaven; God
is in a special manner present in his Ordinances,
they are the Ark of his presence: Now if we
are children, we love to be much in holy du-
ties; in the use of Ordinances we draw near
to God, we come into our Fathers presence;
in prayer we have secret conference with God;
the soul while it is praying, is as it were parlying
with God. In the Word we hear God speak-
ing from heaven to us; and how doth every childe
of God delight to hear his Fathers voice: In
the

the Sacrament God kisseth his children with the
 kisses of his lips; he gives them a smile of his
 face, and a privy-seal of his love; oh it is
 good to draw near to God, Psal, 73. 28. It is sweet
 being in his presence; every true chiide of God
 saith, *a day in thy Court is better than a thousand,*
 Psal. 84. 10. Slighters of Ordinances are none
 of Gods children, because they care not to be
 in his presence; they love the *Tavern* better
 than the *Temple*. *Cain went out from the pre-*
sence of the Lord, Gen. 4. 16. not that he could
 go out of Gods sight, *Psa. 139. 7.* but the mea-
 ning is, *Cain* went from the Church of God,
 where the Lord gave visible signs of his presence
 to his people.

8. The eighth sign, is, compliance with the
 will of our heavenly Father. A child-like heart
 answers to Gods call, as the eccho answers to
 the voice; it is like the flower that opens and
 shuts with the Sun; so it opens to God, and
 shuts to Tentation; this is the Motto of a
 new-born Saint; *Speak Lord thy Servant hears,*
1 Sam. 3. 9. When God bids his children pray
 in their Closets, mortifie sin, suffer for his Name;
 they are ambitious to obey, they will lay down
 their lives at their Fathers call. Hypocrites
 court God, and speak him fair, but refuse
 to go on his errand; they are not children,
 but rebels.

9. The last sign is, He who is a childe of
 God, will labour to make others the children
 of God; the holy seed of grace propagates,
Gal. 4. 19. Philem. 10. He who is of the seed
 Royal, will be ambitiously desirous to bring o-
 thers into the Kindred. Art thou divinely adop-
 ted, thou wilt studiously endeavour to make
 thy

thy childe a childe of the most High. There are two reasons why a godly parent will endeavour to bring his childe into the heavenly Kindred.

1. Out of conscience: A good parent sees the injury he hath done his childe; he hath conveyed the plague of sin to him, and in conscience he will endeavour to make some recompence: In the old Law, he that had smitten and wounded another, was bound to see him healed, and pay for his cure. Parents have given their children a wound in their souls, and therefore must do what in them lies, by admonition, prayers, tears, to see the wound healed.

2. Out of a flaming zeal to the honour of God. He who hath tasted Gods love in Adoption, looks upon himself as engaged to bring God all the glory he can; if he hath a childe or acquaintance that are strangers to God, he would gladly promote the work of grace in their hearts; it is a glory to Christ when multitudes are born to him.

How far are they from being Gods children, who have no care to bring others into the Family of God! Too blame are those Masters, who mind more their servants work, than their souls; too blame are those parents, who are regardless of their children; they do not drop in principles of knowledge into them, but suffer them to have their head; they will let them lye and swear, but not ask blessing; read Play-books, but not Scripture.

Object. 1.

Object. 1. But say some, to catechise and teach our children, is to take Gods name in vain.

Answer.

Answer. 1. Is the fulfilling Gods command taking

taking his name in vain? *Deut. 6. 6, 7. These words which I command thee this day, thou shalt teach them diligently to thy children. Prov. 22. 6. Train up a child in the way he should go, and when he is old he will not depart from it. Ephes. 6. 4. Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.* This three-fold cord of Scripture is not easily broken.

2. The Saints of old were continually grafting principles of holy knowledge in their children. *Gen. 18. 19. I know that Abraham will command his children, and they shall keep the way of the Lord. 1 Chron. 28. 9. And thou Solomon my son, know thou the God of thy Father, and serve him with a perfect heart.* Sure *Abraham* and *David* did not take Gods name in vain. What need is there of instilling holy instructions to over-top the poysonful weeds of sin that grow? as Husbandmen, when they have planted young Trees, they set staves to them, * to keep them from bending. Children are young Plants; the heavenly precepts of their parents are like staves set about them, to keep them from bending to errour and profaness; when can there be a fitter season to disseminate and infuse knowledge into children, than in their minority? Now is a time to give them the breast, and let them suck in the sincere milk of the Word, *1 Pet. 2. 2.*

* *Agricola
stirpibus pedi-
menta appo-
nunt.*

2. But it is to no purpose to teach our children the knowledge of God; they have no sense of spiritual things, nor are they the better for our instructions.

Object. 2.

1. We read in Scripture of children, who by vertue of instruction, have had their tender

Ans. 1.

years sanctified: *Timothy's* Mother and Grandmother taught him the Scriptures from his Cradle, *2 Tim. 3. 15.* And that *André* began from a child thou hast known the holy Scriptures. *Timothy* sucked in Religion as it were with his milk; we read of young children who cried *Holanna* to Christ, and did trumpet forth his praises, *Mark. 21. 15.* And sure those children of *Tyre* had some seeds of good wrought in them, in that they shewed their love to *Paul*, and would help him on his way to Sea-shore. *Act. 21. 5.* They all brought us on our way, with wives and children. Saint *Paul* had a Convoy of young Saints to bring him to take Ship.

Ans. 2.

2. Suppose our counsel and instruction doth not at present prevail with our children; it may afterwards take effect. The seed a man sowes in his ground, doth not presently spring up, but in its season it brings forth a crop; he that plants a Wood, doth not see the full growth till many years after: If we must not instruct our children, because at present they reap not the benefit; by the same reason we should not baptize our children, because at present they have not the sense of baptism; nay, by the same reason Ministers should not preach the Word, because at present many of their hearers have no benefit.

Ans. 3.

3. If our counsels and admonitions prevail not with our children, yet we have delivered our own souls. There is comfort in the discharge of conscience, we must let alone issues and events; duty is our work, success is Gods.

All which considered, should make Parents what holy instructions upon their children; they who are of the Family of God, and whom he hath

hath adopted for children, will endeavour that their children may be more Gods children than theirs; they will travail in birth till Christ be formed in them. A true Saint is a load-stone that will be still drawing others to God: Let this suffice to have spoken of the signs of Adoption. I proceed.

SECT. 5.

Discovering Gods love in making us children.

THE next particular to be discussed, is the love of God in making us children. *1 John 3. 1. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! God shewed power in making us creatures, but love in making us sons. Plato gave God thanks that he had made him a man, and not a beast; but what cause have they to adore Gods love, who have made them children? the Apostle puts an ecce to it, behold *! That we may the better behold Gods love in making us children, consider three things.*

* O eterna & vera charitas! Aug.

1. We were deformed. *Ezek. 16. 6, 8. When I passed by thee, and saw thee polluted in thine own blood, it was the time of love. Mordecai adopted Esther because she was fair; but we were in our blood, and then God adopted us; he did not adopt us when we were cloathed with the Robe of innocency in Paradise, when we were hung with the jewels of holiness, and were white and ruddy; but when we were in our blood, and had our leprous spots upon us; the time of our loving, was the time of Gods loving.*

2. As we did not deserve to be made children, so neither did we desire it. No landed man will force another to become his heir against his will; if a King should go to adopt a beggar, and make him heir of the Crown; if the beggar should refuse the Kings favour, and say, I had rather be as I am, I would be a beggar still; the King would take it in high contempt of his favour, and would not adopt him against his will. Thus it was with us; we had no *προθυμία*, or willingness to be made children; we would have been begging still, but God out of his infinite mercy and indulgence, not only offers to make us children; but make us willing to embrace the offer *: *Behold what manner of love is this!*

* P. II. 110. 3.

3. Which is the wonder of love that God should adopt us for his children when we were enemies. If a man would make another heir of his Land, he would adopt one that is near a kin to him; no man would adopt an enemy; but that God should make us children when we were Enemies; that he should make us heirs to the Crown, when we were Traytors to the Crown; oh amazing, astonishing love! *Behold what manner of love is this!* We were not akin to God; we had by sin lost and forfeited our Pedigree; we had done God all the injury and spight we could; defac'd his image, violat'd his Law, trampled upon his mercies, and when we had angered him he adopted us. What stupendous love was this; such love was never shewn to the Angels! when they fell (though they were of a more noble nature; and in probability might have done God more service than we can, yet) God never vouchsafed this priviledge of Adoption

tion

children to them; he did not make them children, prisoners; they were heirs only to the *treasure of wrath* *.

* Rom. 2. 5.

Use. Let all who are thus nearly related to God, stand admiring his love; when they were the *Saul*, breathing forth enmity against God; when their hearts stood out as Garisons against him, the Lord conquered their stubbornness with kindness, and not only pardoned, but adopted them; 'tis hard to say which is greater, the mystery or the mercy; this is such amazing love, as we shall be searching into, and adoring to all eternity; the bottom of it cannot be fathomed by any Angel in heaven; Gods love in making us children, is,

1. A rich love; it is love in God to feed us, but it is rich love to adopt us; it is love to give us a Crumb, but it is rich love to make us heirs to a Crown.

2. It is a *distinguishing love*; that when God hath passed by so many millions, he should cast a favourable aspect upon thee! most are cut out for fuel, and are made *Vessels of Wrath*; and that God should say to thee, *Thou art my son*, here's the mirror of mercy, the meridian of love! Who, O who can tread upon these hot coals, and his heart not burn in love to God?

SECT. 6

2. 2. 2. 2.

SECT. 6.

Declar'ing the honour of Gods children.

THE sixth particular is, the honour and renown of Gods children; for the illustration of this, observe two things.

1. God makes a precious account of them.

2. He looks upon them as persons of honour.

1. God makes a precious account of them. Isa. 43.

Since thou wast precious in my sight; &c. A father prizeth his childe above his estate: How dearly did Jacob prize Benjamin! his life was bound up in the life of the Lad, Gen. 44. 30. God makes a precious valuation of his children; the wicked are of no account with God, they are vile persons, Nahum 1. 14. *I will make thy grave, for thou art vile;* therefore the wicked are compared to chaff, Psalm 1. 4. *to dross,* Psalm 119. 119. There is little use of a wicked man while he lives; and no loss of him when he dies; there is only a little chaff blown away; which may well be spared: But Gods children are precious in his sight, they are his jewels, Mal. 3. 17. The wicked are but lumber, which serves only to cumber the ground; but Gods children are his jewels, locked up in the Cabinet of his Decree from all eternity. Gods children are *the apple of his eye,* Zach. 2. 8. very dear and tender to him, and the special Providence doth cover them; the Lord accounts every thing of his children precious.

1. Their

The honour of Gods children.

1. Their *name* is precious ; the wicked do have their name for a *curse*, Isa. 65. 15. The names of Gods children are embalmed, Isa. 60. 15. So precious are their *names*, that God enters them down in the book of life, and Christ carries them on his breast. How precious must their name needs be, who have Gods own Name written upon them? *Rev. 3. 12. Him that overcometh, I will write upon him the Name of my God.*

2. Their *prayers* are precious. *Cam. 2. 14. O my Dove, in the clefts of the Rock, let me hear thy voice, for sweet is thy voice.* Every childe of God is this Dove ; prayer is the voice of the Dove, and *sweet is this voice* : The prayer of Gods children is as sweet to him as Musick ; a wicked mans prayer is as the *howling of a Dog*, *Hos. 7. 14.* The prayer of the Saints, is as the singing of the Bird ; the finger of Gods Spirit touching the Lute-strings of their hearts, they make melody to the Lord. *Isa. 56. 7. Their sacrifices shall be accepted upon mine Altar.*

3. Their *tears* are precious, they drop as pearls from their eyes. *I have seen thy tears*, Isa. 38. 5. The tears of Gods children drop as precious wine into Gods bottle : *Psal. 56. 8. Put thou my tears into thy bottle.* A tear from a broken heart, is a Present for the King of heaven.

4. Their *BLOOD* is precious, *Psal. 116. 15. Precious in the sight of the Lord is the death of his Saints.* This is the blood God will chiefly make inquisition for : *Athaliah* shed the blood of the Kings children, *2 Kings 11. 1.* The Saints are the children of the most High, and such as shed their blood, shall pay dear for it. *Rev. 16. 6. Thou hast given them blood to drink, for they are worthy.*

2. God

The honour of Gods children.

2. God looks upon his children as persons of honour. Isa. 43. 4. Since thou wast precious in my sight, thou wast been honourable, &c.

1. God esteems them honourable, he calls them a Crown, and a Royal Diadem, Isa. 62. 3. He calls them his glory. Isa. 46. 13. Israel my glory.

2. God makes them honourable; as a King creates Dukes, Marquesses, Earls, Barons, &c. so God instals his children into honour; he creates them Noble persons, persons of Renown. David thought it no small honour to be the Kings son-in-law; 1 Sam. 18. 18. Who are I, that I should be son-in-law to the King? What an infinite honour is it to be the children of the High God, to be of the blood-royal of heaven? The Saints are of an ancient Family, they are sprung from the Ancient of Days. Dan. 7. 9. That is the best Pedigree which is fetch'd from heaven; here the youngest childe is an heir, a co-heir with Christ, who is heir of all, Heb. 1. 2. Rom. 8. 17.

Consider the honour of Gods children.

1. Positively.

2. Comparatively.

1. Positively.

1. They have the titles of honour, they are called Kings, Rev. 1. 6. The excellent of the earth, Psal. 16 2. Vessels of honour, 2 Tim. 2. 21.

2 They have their Scutchion; you may see the Saints Scutchion or Coat-Armour; the Scripture hath set forth their heraldry; sometimes they give the Lion, in regard of their courage, Prov. 1. 28. Sometimes they give the Eagle, in regard of their sublimeness; they are ever flying

ing up to heaven upon the two wings of faith and love. *Isa. 40. 31. They shall mount up with wings as Eagles* sometimes they give the Dove, in regard of their meekness and innocency, *Cant. 2. 14.* This shews the children of God to be persons of Renown.

2. Consider the honour of Gods children comparatively; and this comparison is double.

Compare the children of God } 1. With *Adam*.
} 2. With the Angels.

1. Compare the children of God with *Adam* in a state of innocency. *Adam* was a person of honour, he was the sole Monarch of the World; all the creatures did vail to him as their Sovereign; he was placed in the Garden of *Eden* which was a Paradise of pleasure; he was crowned with all the contentments of the Earth; nay more, *Adam* was Gods lively picture, he was made in the likeness of God himself; yet the state of the meanest of Gods children by Adoption, is far more excellent and honourable than the state of *Adam* was, when he wore the Robe of innocency; for *Adams* condition, though it was glorious, yet mutable, and was soon lost; *Adam* was a bright star, yet a falling star; but Gods children by Adoption, are in a state unalterable. *Adam* had a *pesse non peccare*, a possibility of standing; but believers have a *non pisse peccare*, an impossibility of falling; once adopted, and ever adopted; as *Isaac* said, when he had given the blessing to *Jacob*, *I have blessed him and he shall be blessed*, *Genesis 27. 33.* So may we say of all Gods children, they are adopted, and they shall be adopted; so

so that Gods children are in a better and more glorious condition now, than *Adam* was in all his Regal Honour and Majesty.

2. Let us ascend as high as heaven, and compare Gods children with the glorious and blessed Angels; Gods children are equal to the Angels, in some sense above them, and then they must needs be persons of honour.

1. Gods children are *equal* to the Angels; this is acknowledged by some of the Angels themselves. *Rev. 19. 10. I am thy fellow-servant*; here is a Parallel made between *John* the Divine, and the Angel; the Angel saith to *John*, *σύνδουλός ἐμι, I am thy fellow-servant.*

2. The children of God by Adoption, are in some sense above the Angels, and that two wayes.

1. The Angels are *servants* to Gods children. *Hebr. 1. 14.* Though they are *glorious spirits*, yet *ministering spirits*. The Angels are the Saints servitors; we have examples in Scripture of Angels attending the persons of Gods children; we read of Angels waiting upon *Abraham*, *Moses*, *Daniel*, the Virgin *Mary*. &c. Nor do the Angels only service to Gods children while they live, but at their death too. *Lazarus* had a Convey of Angels to carry him into the Paradise of God; thus we see the children of God have a preheminance and dignity above the Angels; the Angels are their servants both living and dying; and this is the more to be observed, because it is never said in Scripture that the children of God are servants to the Angels.

* *Naturam humanam nobilissimam*. Aug.

2. Gods children are above the Angels, because Christ by taking their nature, hath ennobled and honoured it above the Angelical*.

Hil.

Heb. 2. 16. He in no wise took the nature of An-

gels. God by uniting us to Christ, hath made us nearer to himself than the Angels; the children of God are *members* of Christ, *Eph. 5. 3c.* This was never said of the Angels; how can they be the members of Christ, who are of a different nature from him? Indeed Metaphorically and improperly Christ may be called the head of the Angels, as they are subject to him, *1 Pet. 3. 22.* But that Christ is head of the Angels in that near and sweet conjunction, as he is the head of believers, we no where find in Scripture; in this respect therefore I may clearly assert the children of God have a superiority and honour even above the Angels; though by Creation they are *a little lower than the Angels*, yet by Adoption, and Mystical Union, they are above the Angels.

Use. How may this comfort a childe of God in midst either of calumny or penury! he is a person of honour, he is above the Angels. A Gentleman that is faine to decay, will sometimes boast of his Parentage and Noble blood; so a Christian who is poor in the world, yet by vertue of his Adoption, he is of the *Family of God*, he hath the true blood-royal running in his veins, he hath a fairer Coat of Arms to shew than the Angels themselves.

SECT. 7.

The high priviledges of Gods children.

7. **T**HE seventh particular to be explained is, To shew the glorious priviledges of Gods children; and what I shall say now, belongs not to the wicked; it is *Childrens bread*: The fruit of Paradife was to be kept with a flaming Sword; so these sweet and heart-ravishing priviledges are to be kept with a flaming Sword, that impure sensual persons may not touch them. There are twelve rare Priviledges which belong to the children of God.

1. Priviledg.

1. If we are children, then God will be full of tender love and affection towards us; a father compassionates his childe. *Psal. 103. 13. Like as a father pitieth his children, so the Lord pitieth them that fear him.* Oh the yearning of Gods bowels to his children! *Jer. 31. 20. Is Ephraim my dear son? Is he a pleasant childe? my bowels are troubled for him, I will surely have mercy upon him, saith the Lord.* Towards the wicked, Gods *wrath is kindled*, *Psal. 2. 12.* Towards them that are children, Gods *repentings are kindled*, *Hosea 11. 8.* Mercy and pity doth as naturally flow from our heavenly Father, as light doth from the Sun.

Object. 1.

Object. 1. But God is angry, and writes bitter things; how doth this stand with love?

Answ.

Answ. Gods love and his anger towards his children, are not *opposita*, but *diversa*; they may stand together, he is angry in love, *Rev. 3. 19. As many as I love, I rebuke and chasten; we have*

have as much need of afflictions as Ordinances:

A bitter Pill may be as needful for preserving health as a Julip or Cordial. God afflicts with the same love as he adöpts; God is most angry,

when he is not angry *; his hand is heaviest * when it is lightest *; affliction is an argument of

son-ship, *Heb. 12. 7. If you endure chöstening, God*

dealeth with you as with sons. Oh faith one, sure God doth not love me, I am none of his childe,

because he doth follow me with such fore afflictions: Why, it is a sign of childship to be some-

times under the Rod; God had one son without sin, but no son without stripes; God puts his chil-

dren to the School of the Crofs, and there they learn best *. God speaks to us in the Word, Chil-

dren be not proud, do not love the world, walk circumspectly *; But, we are dull of hearing; nay,

we stop the ear: *Jer. 22. 21. I spake to thee in thy prosperity, but thou saidst I will not hear.* Now saith

God, I shall lose my childe if I do not correct him; then God in love smites, that he may save;

Aristotle speaks of a Bird that lives among Thorns; yet sings sweetly; Gods children make

the best melody in their heart, when God *cleareth their way with thorns,* *Hos. 2. 14.* Afflictions are refining: *Prov. 17. 3. The fining pot is*

for silver, and the furnace for gold. Fiery Tri-

als make golden Christians; afflictions are purifying, *Dan. 12. 10. Many shall be tried and made white.* We think God is going to destroy us, but he only layes us a whitening: Some Birds

will not hatch but in time of thunder. Christians are commonly best in affliction; God will

make his children at last blefs him for sufferings; the eyes that sin shuts, affliction

opens

Deus irasci-

bit, cum non

irascitur. Berni.

** Hos. 14. 4.*

** Correctio est*

efficax virtutis

gymnasium.

** Ephes. 5. 19.*

** παιδεύει*

ἀμαρτίαν

καταναίει,

ἀρετήν δὲ

λαμπρύνει.

Chrysof.

* *Oculos quos
peccatum clau-
dit, per a aperit.*

1 Pet. 2. 5.

* Col. 1. 12.

[*Object. 2.*

opens; when *Manasseh* was in chains, *then* he knew the Lord was God, 2 Chron. 33. 13. Afflictions fit for heaven; first the stones in *Solomons Temple* were hewen and polished and then set up into a building. First the Saints (who are called lively stones*) must be hewen and carved by sufferings, as the corner stone was, and so made meet* for the celestial building; and is there not love in all Gods fatherly castigations?

Object. 2. But sometimes Gods children are under the black clouds of desertion; is not this far from love?

Concerning desertion, I must needs say this is the saddest condition that can betide Gods children; when the Sun is gone, the Dew root falls; when the Sun-light of Gods countenance is removed, then the Dew of tears falls from the eyes of the Saints. In desertion God rains hell out of heaven (to use *Calvins* expression;) *The arrows of the Almighty are within me, the poyson whereof drinke h up my spirits*, Job 6. 4. This is the poysoned arrow that wounds to the heart. Desertion is a taste of the torments of the damned. God saith, *in a little wrath I hid my face from thee* Isa. 54. 8. I may here gloss with Saint *Bernard*. *Amicum illud vocas Domine?* Lord dost thou call that a little wrath when thou hidest thy face? is it but a little? What can be more bitter to me than the eclipsing of thy face? God is in Scripture called a light and a fire; the deserted soul feels the fire, but doth not see the light. But yet, thou who art adopted mayest spell love in all this. They say of *Herules* his club, that it was made of the wood of Olive; the Olive is an emblem of peace; so Gods club whereby he

beats

then beats down the soul in desertion, hath some-
 33. 13. thing of the Olive: there is Peace and Mercy in
 ones in. I shall hold forth a spiritual Rain-
 bow, where-
 blished in the children of God may see the love of their
 first the Father in the midst of the clouds of desertion.

) must Therefore I answer,

1. In time of desertion God leaves in his chil-
 the cor- den a seed of comfort, 1 *Juhn* 3. 9. *his seed re-*
 he cele- men is him. This seed of God is a seed of
 all Gods comfort. Though Gods children in desertion
 ren are want the *seal* of the Spirit; yet they have the *Un-*
 not this son of the Spirit, 1 *Juhn* 2. 27. Though they
 say this want the Sun, yet they have a day-star in their
 e Gods hearts; as the tree in winter, though it hath
 ne Dew lost its leaves and fruit, yet there is sap in the
 counte- root: So in the winter of desertion, there is the
 ars falls sap of grace in the root of the heart; as it is with
 on God the Sun masking it self with a cloud, when it de-
 expres- nies light to the earth, yet it gives forth its influ-
 bin me, ence: so though Gods dear adopted ones may
 ob 6. 4. lose the light of his countenance, yet they have
 to the the influence of his grace.

ts of the *Quest.* What grace appears in the time of de-
 desertion?

Ans. 1. *An high prizing of Gods love.* If God
 h Saint should say to the deserted soul, what wilt thou,
 ord dost and it shall be granted to half of the Kingdom?
 dest thy he would reply, Lord, that I might see thee, *as I*
 re bitter was wont in the Sanctuary; That I may have one
 God is in golden beam of thy love; the deserted soul flights
 deserted all other things in comparison; it is not gardens,
 nt. But or orchards, or the most delicious objects that
 ve in all can give him contentment; they are like musick
 it was to a sad heart; he desires as *Abraham*, to see the
 ve is an Kings face.

reby he 2. *A lamenting after the Lord.* 'Tis the sad-
 beats dest

deft day with him when the Sun of righteoufnefs is eclipsed ; a childe of God can better bear the worlds ftroak than Gods abfence ; he is even melted into tears, the clouds of defertion produce fpiritual rain ; and whence is this weeping but from love ?

3. *Willingnefs to fuffer any thing fo he may have a fight of God.* A childe of God could be content with *Simon of Cyrene*, to carry the Crofs if he were fure Chrift were upon it ; he could willingly die, if with *Simone* he might die with Chrift in his arms. Behold here, *the end of God* in a believer ; the work of fanctification, when he wants the wine of confolation.

Anfw. 2.

Anfw. 2. I anfwer, God hath a design of mercy in hiding his face from his adopted ones.

First, it is for the trial of grace ; and there are two graces brought to trial in time of defertion.

1. *Faith.* 1. When we can believe againft fenfe and feeling ; when we want an experience, yet can truft to a promife ; when we have not the *kiffes of God in our mouth*, yet can cleave to the word of his mouth ; this is faith indeed ; here is the fparkling of the Diamond.

* *Pfal. 17 9.*

2. *Love.* When God fmiles upon us, it is not much to love him ; but when he feems to put us away in anger *, now to love him, and be as the Lime, the more water is thrown upon it, the hotter it burns, this is love indeed. That love fure is *ftiong as death* * which the waters of defertion cannot quench.

* *Cant. 8. 6.*

Secondly, it is for the *exerctfe* of grace : we are all for comfort ; if it might be put to our choife, we would be ever upon *Mount Tabor*, looking into *Canaan* : we are loth to be in trials, agonies,

agonies, desertions, as if God could not love us except he had us in his arms. 'Tis hard to lie long in the lap of spiritual joy, and not fall asleep. Too much Sun-shine causeth a drought in our graces; oftentimes when God lets down comfort into the heart, we begin to let down care. As it is with Musicians, before they have money they will play you many a sweet lesson, but as soon as you throw them down money they are gone, you hear no more of them. Before joy and assurance, O the sweet musick of prayer and repentance! but when God throws down the comforts of his Spirit, we either leave off duty, or at least slacken the strings of our Viol, and grow remiss in it. Thou art taken with the money, but God is taken with the musick; Grace is better than comfort. *Rachel* is more fair, but *Leah* is more fruitful. Comfort is fair to look on, but Grace hath the fruitful womb; now, the only way to exercise grace, and make it more vigorous and lively, is sometimes to *walk in darkness, and have no light*. Isa. 50. 10. Faith is a star that shines brightest in the night of desertion; *I said I am cast out of thy sight, yet will I look again toward thy holy Temple*. Jonah 2. 4. Grace usually puts forth its most heroical acts at such a time.

3. I answer, God may forsake his children in regard of *Vision*, but not in regard of *Union*. Thus it was with Jesus Christ when he cried out, *my God, my God*. There was not a separation of the Union between him and his Father, only a suspension of the Vision*. Gods love through the interposition of our sinnes may be darkned and eclipsed, but still he is a

Ans^r. 3.

* Non fuit divisio unionis, sed tantum suspensio visionis.

Father. The Sun may be hid in a cloud, but it is not out of the firmament. The Promises in time of desertion may be as it were sequestred, we have not that comfort from them as formerly, but still the believers title holds good in Law.

Ans. 4.

4. I answer, when God hides his face from his child, his heart may be towards him; as *Joseph* when he spake roughly to his brethren, and made them believe he would take them for Spies, still his heart was towards them, and he was as full of love as ever he could hold; he was fain to go aside and weep: So, God is full of love to his children, even when he seems to look strange. And as *Moses* his mother when she put her child into the *Ark of Bui-rushes*, and went away a little from it, yet still her eye was toward it, *the babe wept*: I, and the mother wept too: So God, when he goes aside as if he had forsaken his children, yet he is full of sympathy and love towards them. God may change his countenance, but not break his covenant. It is one thing for God to desert, another thing to *disinherit*. *Hosea 8. 11. How shall I give thee up, O Ephraim, &c.* 'Tis a Metaphor taken from a father going to disinherit his son, and while he is setting his hand to the Deed, his bowels begin to melt, and to yearn over him, and he thinks thus within himself, Though he be a prodigal child, yet he is a child, I will not cut off the entail; So saith God, *How shall I give thee up?* though *Ephraim* hath been a rebellious son, yet he is a son, I will not disinherit him. Gods thoughts may be full of love, when there is a vail upon his face; the Lord may change his dispensation towards his children, but not his disposition; he may have the look of an enemy, but the

the heart of a father: So that the believer may say, I am adopted, and let God do what he will with me, let him take the rod, or the staff, 'tis all one, he loves me.

2. The second adoptional priviledge is this, if we are children, then God will bear with many infirmities. A father bears much with a child he loves, *Mat. 3. 17. I will spare them, a man spareth his own son as serveth him.* We oft grieve the Spirit, abuse kindness; God will pass by much in his children, *Numb. 23. 21. he hath not seen iniquity in Jacob*; his love doth not make him blind; he seeth sin in his people, but not with an eye of revenge, but pity; He sees sin in his children, as a Physician doth a disease in his Patient; He hath not seen iniquity in *Jacob* so as to destroy him; God may use the *Rod*, *2 Sam. 7. 14.* not the *Scorpion*. O how much is God willing to pass by in his children, because they are children! God takes notice of the good that is in his children, and passeth by the infirmity, God doth quite contrary to us; we oft take notice of the evil that is in others, and over-look the good. Our eye is upon the flaw in the Diamond, but we observe not its sparkling. But God takes notice of the good that is in his children; God sees their faith, and winks at their failings, *1 Pet. 3. 6.* Even as *Sarah obeyed Abraham, calling him Lord*; the holy Ghost mentions not her unbelief, and laughing at the promise, but takes notice of the good in her, viz. her obedience to her husband; *she obeyed Abraham calling him Lord.* God puts his finger upon the scars and infirmities of his children; how much did God wink at in *Israel* his first born! *Israel* oft provok'd him with

2. Privil.

their murmurings, *Deut. 1. 27.* but God answered their *murmurings* with *mercies*; he spared them as a father spares his son.

3. Privil.

3 The third priviledge is this, If we are children, then God will accept of our imperfect services. A Parent takes any thing in good part from his child; God accepts of the will for the deed, *2 Cor. 8. 12.* oftentimes we come with broken prayers, but if we are children, God spels out our meaning, and will take our prayers as a grateful present; a father loves to hear his child speak, though he doth but lisp and stammer, *Isa. 38. 14.* Like a *Crane*, so did I chatter. Good *Hezekiah* looked upon his praying as chattering, yet that prayer was heard, *vers. 5.* a Sigh and groan from an humble heart goes up as the smoak of incense. *Psal. 38. 9.* My *groaning* is not hid from thee. When all the glittering shews of Hypocrites evaporate, and come to nothing, a little that a childe of God doth in sincerity is crowned with acceptance; a father is glad of a letter from his son, though there are blots in the letter, though there are false spellings and broken English; O what blottings are there in our holy things? what broken English sometimes? yet coming from broken hearts it is accepted; though there be *weakness* in duty, yet if there be willingness, the Lord is much taken with it. Saith God, it is my child, and he would do better, *Ephes. 1. 6.* He bath accepted us in the beloved.

4. Privil.

4. If we are children, then God will provide for us; a father will take care for his children; he gives them allowance, and layes up a portion, *2 Cor. 12. 14.* so doth our heavenly Father,

1. He gives us our *allowance*; Gen. 48. 15. *The God which fed me all my life long unto this day.* Whence is our daily bread, but from his daily care? God will not let his children starve, though our unbelief is ready sometimes to question his goodness, and say, *Can God prepare a Table?* See what arguments Christ brings to prove Gods paternal care for his children, *Matth. 6. 26. Behold the fowls of the ay, they sow not, neither do they reap, yet your heavenly father feedeth them.* Doth a man feed his bird, and will he not feed his childe? *Luke 12. 27. Consider the Lilies how they grow, they toil not, they spin not; if then God so cloath the grass, will he not cloath the Lilies, and will he not cloath his Lambs?* 1 Pet. 5. 7. *the Lord careth for us.* As long as his heart is full of love, so long his head will be full of care. This should be as physick to kill the worm of unbelief.

2. As God gives his children a *viaticum*, or bait by the way, so he layes up a portion for them; *Luke 12. 32. It is your Fathers good pleasure to give you a Kingdom;* our Father keeps the purse, and will give us enough to bear our charges here, and when at death we take shipping, and shall be set upon the shore of Eternity, then will our heavenly Father bestow upon us a Kingdom immutable, and immarcescible; lo here a portion which can never be summed up.

5. If we are children, then God will shield off dangers from us; a father will protect his childe from injuries; God ever lies Sentinel to keep off evil from his children.

5. Privil

1. Tem-

1. Temporal evil.
2. Spiritual evil.

1. God screens off *temporal* evil. There are many casualties and contingencies which are incident to life ; God mercifully prevents them ; he keeps watch and ward for his children, *Psal. 7. 10. My defence is of God. Psal. 121. 4. He that keeps Israel shall neither slumber nor sleep.* The eye of Providence is ever awake ; God gives his Angels charge over his children, *Psal. 91. 11. a believer hath a guard of Angels for his life-guard ; we read of the wings of God in Scripture : as the breast of his mercy feeds his children , so the wings of his power cover them ; how miraculously did God preserve Israel his first-born ! he did with his wings sometimes cover , sometimes carry them, Exod. 19. 4. He bare you as upon Eagles wings ; an emblem of Gods providential care ; the Eagle fears no Bird from above to hurt her young , only the Arrow from beneath ; therefore she carries them upon her wings , that the Arrow must first hit her before it can come at her young ones. Thus God carries his children upon the wings of Providence ; and they are such , that there is no clipping these wings ; nor can any Arrow hurt them.*

2. God shields off *spiritual* evils from his children, *Psal. 91. 10. There shall no evil befall thee.* God doth not say no afflictions shall befall us , but no *evil*.

Quest.

Quest. But sometimes evil in this sense befalls the godly , they spot themselves with sinne.

Answ.

Answ. But that evil shall not be mortal; as quick-silver is in it self dangerous, but by oyntments it is so tempered that it is killed; so sin is in it self deadly, but being tempered with Repentance, and mixed with the sacred Oyntment of Christs blood, the venomous damning nature of it is taken away.

6. If we are children, then God will reveal to us the great and wonderful things of his Law. *Matth. 11. 25. I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.* A father will teach his children; the childe goes to his father, Father, *Teach me my Lesson*; so David goes to God, *Psal. 143. 10. Teach me to do thy will, for thou art my God.* The Lord glories in this title, *Isa. 48. 17. I am the Lord thy God which teacheth thee to profit.* Gods children have that anointing which teacheth them all things necessary to salvation; they see those mysteries which are vail'd over to carnal eyes; as *Elisba* saw those *Horses and Chariots of fire*, which his servant did not see, *2 Kings 6. 17.* The adopted see their own sins, Satans snares, Christs beauty, which they whom the God of the world had blinded, cannot discern; whence was it that *David* understood more than the *Ancients*, *Psal. 119. 100.* He had a Father to teach him, *God was his Instructor*: *Psal. 71. 17. O God, thou hast taught me from my youth.* Many a childe of God complains of ignorance and dulness; remember this, thy *Father* will be thy *Tutor*; he hath promised to give *his spirit to lead thee into all truth*, *Joh. 16. 1.* And God doth not only inform the understanding, but incline the

6. *Privil.*

the will; he doth not only teach us what we should do, but enable us to do it. *Ezek. 36. 27. I will cause you to walk in my Statutes.* What a glorious priviledge is this, to have the star of the word pointing us to Christ, and the loadstone of the Spirit drawing!

7. Privil.

7. If we are children, this gives boldness in prayer; the childe goes with confidence to his father, and he cannot finde in his heart to deny him. *Luke 11. 13. How much more shall your heavenly Father give his holy Spirit to them that ask him?* All the father hath is for his childe; if he comes for money, who is it for but his childe? If thou comest to God for pardon, for brokenness of heart, God cannot deny his childe: Who doth he keep his mercies in store for, but his children.

And that which may give Gods children holy boldness in prayer, is this; When they consider God not only in the relation of a Father, but as having the disposition of a Father. Some parents are ἀσπογοὶ of a morose, rugged nature; but God is ὁ πατὴρ τῶν ὀλιγομενῶν, *the Father of mercies*, 2 Cor. 1. 3. He begets all the bowels in the world; in prayer we should look upon God under this notion, *a Father of mercy*, sitting upon a *Throne of Grace*; we should run to this heavenly Father in all conditions.

1. *In our sins*; as that sick childe, 2 Kings 4. 19. *He said unto his father, my head, my head!* as soon as he found himself not well, he ran to his father to succour him: So in case of sin, Run to God, *my heart, my heart!* O this dead heart, Father quicken it; this hard heart, Father soften it; Father, *My heart, my heart!*

2. *In our tentations* : A childe when another strikes him, runs to his father and complains; so when the Devil strikes us by his tentations, let us run to our Father; Father Satan assaults, and hurls in his fiery darts; he would not only wound my peace, but thy glory; Father, take off the Tempter; tis thy childe that is worried by this *red Dragon*; Father wilt not thou *braise Satan under my feet*! What a sweet priviledge is this, when any burden lies upon our spirits, we may go to our Father, and unload all our cares and griefs into his bosome!

8. If we are children, then we are in a state of freedom. *Claudius Lysias* valued his freedom of *Rome* at an high rate; a state of son-ship is a state of freedom; this is not to be understood in an *Antinomian* sense; that the children of God are freed from the rule of the Moral Law; this is such a freedom as Rebels take: Was it ever heard that a childe should be freed from duty to his parents? But the freedom which Gods children have, is an *holy* freedom; they are freed *ab imperio carnis*, from the *Law of sin*, Rom. 8. 2.

This is the sad misery of an unregenerate person, he is in a state of Vassalage, he is under the tyranny of sin*. *Justin Martyr* used to say, It is the greatest slavery in the world for a man to be subject to his own passions: A wicked man is as very a slave as he that works in the Gally; look into his heart, and there are Legions of lusts ruling him; he must do what sin will have him; a slave is at the service of an usurping Tyrant; if he bid him dig in the Mine, hew in the Quarries, tug at the Oar, he must do it. Thus every wicked man must do what corrupt

8. Privil.

* *Quamobrem dignitatem tuam abjicis, teque servum peccati constituis. Bern.*

corrupt nature inspired by the Diavel bids him; if sin bids him be drunk, be unchaste, he is at the command of sin, as the Ass is at the command of the Driver; sin first enslaves and then damns.

But the children of God, though they are not freed from the in-being of sin, yet they are freed from the Law of sin; all sins commands are like Laws repeal'd, which are not in force; though sin *live* in a childe of God, yet it doth not *Reign*, Rom. 6. 14. *Sin shall not have dominion over you*: Sin hath not a coercive power over a childe of God; there is a principle of grace in his heart which gives check to corruption: This is a believers comfort, though sin be not removed, yet it is subdued; and though he cannot keep sin out, yet he keeps sin under; the Saints of God are said to *crucifie the flesh*, Gal. 5. 24. Crucifying was a lingring death; first one member died, then another; every childe of God crucifies sin, some limb of the *old man* is ever and anon dropping off; though sin doth not die perfectly, it dies daily; this is the blessed freedom of Gods children, they are *freed from the Law of sin*, they are *led by the Spirit* of God, Rom. 8. 14. This Spirit makes them free and cheerful in obedience. 2 Corin. 3. 17. *Where the Spirit of the Lord is, there is liberty.*

[9. Privil.

9. If we are children, then we are heirs apparent to all the promises; the promises are called *precious*, 2 Pet. 2. 4. The promises are a Cabinet of jewels, they are breasts full of the milk of the Gospel; the promises are enriched with variety, and are suited to a Christians present condition. Doth he want pardon-

ing

ing grace? there is a promise carries *forgiveness* in it, *Jer.* 31. 34. Doth he want sanctifying grace? there is a promise of *healing*, *Hos.* 14. 4. Doth he want corroborating grace? there is a promise of *strength*, *Isa.* 41. 10. And these promises are the *childrens* bread; the Saints are called τῆς ἐπαγγελίας κληρονόμοι, *Heirs of the promise*, *Heb.* 6. 17. There is Christ and Heaven in a promise; and there is never a promise in the Bible, but an adopted person may lay a Legal claim to it, and say, *This is mine*. The natural man who remains still in the old Family, hath nothing to do with these promises; he may read over the promises (as one may read over another mans Will or Inventory) but hath no right to them; the promises are like a Garden of flowers, paled in, and enclosed, which no stranger may gather, only the children of the Family. *Ishmael* was the son of the bond-woman, he had no right to the Family; Cast out the *bond-woman and her son*, as *Sarah* once said to *Abraham*, *Gen.* 21. 10. So the unbeliever is not adopted, he is none of the household, and God will say at the day of judgement, Cast out this son of the bond-woman into utter darkness, where is weeping and gnashing of teeth.

10. If we are children, then we shall have our *Fathers* blessing. *Isa.* 61. 9. *They are the seed which the Lord hath blessed*. We read that *Isaac* blessed his son *Jacob*, *Gen.* 27. 28. *God give thee of the dew of heaven*; which was not only a prayer for *Jacob*, but a Prophecie of that happiness and blessing which should come upon him and his posterity.*

* *Luther.*

Thus

Thus every adopted childe hath his heavenly Fathers benediction, there is a special blessing distill'd into all that he possesseth. *Exod. 23.25. Psal. 29. 11. The Lord will bless his people with peace:* He will not only give them peace, but they shall have it with a blessing; the wicked have the things they enjoy with Gods leave, but the adopted have them with Gods love; the wicked have them by Providence, the Saints by Promise. *Isaac* had but one blessing to bestow; *Gen. 27. 38. Hast thou but one blessing my father?* But God hath more blessings than one for his children; he blesseth them in their souls, bodies, names, estate, posterity; he blesseth them with the upper-springs, and the nether-springs; he multiplies to bless them, and his blessing cannot be reversed; as *Isaac* said concerning *Jacob*, *I have blessed him yea and he shall be blessed, Gen. 27. 33.* so God blesseth his children, and they shall be blessed.

II. If we are children, then all things that fall out shall turn to our good. *Rom. 8.28. All things work together for good, to them that love God.*

1. Good things.
2. Evil things.

1. Good things work for good to Gods children.

1. Mercies shall do them good.

1. The mercies of God shall soften them. *Dauids* heart was overcome with Gods mercy. *2 Sam. 7. 18. Who am I, and what is my house, &c?* I who was of a mean Family, I who held the *Shepherds staff*, that now I should hold

the same cause may have divers, nay contrary effects*; the Sun dissolves the yce, & hardens the clay. To the unregenerate and profane, the Word is not humbling, but hardning. Jesus Christ the best of Preachers was to some a Rock of offence, the Jewes sucked death from his sweet lips; 'tis sad that the least should kill any; the wicked suck poison from that breast of Ordinances where the children of God suck milk, and are nourished unto salvation.

* *Eadem causa
varios habet
effectus.*

2. The Sacrament works for good to the children of God; in the word preached the saints hear Christs voice, in the Sacrament they receive his kiss. The Lords Supper is to the saints a Feast of fat things; it is an healing, and a sealing Ordinance; in this Charger, or rather Chalice, a bleeding Saviour is brought in to revive drooping spirits. The Sacrament hath glorious effects in the hearts of Gods children; it quickens their affections, strengthens their faith, mortifies their sin, revives their hopes, increaseth their joy; it gives a prelibation and fore-taste of heaven.

2. Evil things work for good to Gods children. *Psal. 112. 4. Unto the upright ariseth light in darkness.*

1. Poverty works for good to Gods children; it starves their lusts, it increaseth their graces: *1. Sam. 2. 5. Poor in the world, rich in faith.* Poverty leads to prayer; when God hath clipped his childrens wings by poverty, they fly swiftest to the Throne of Grace.

2. Sickness works for their good; it shall bring the body of death into a consumption. 2

Cor. 4. 16. Though our outward man perish, yet the inward

inward man is renewed day by day; like those two Lawrels at Rome, when the one did wither, the other did flourish; when the body withers, the soul of a Christian doth flourish. How oft have we seen a lively faith in a languishing body? *Hezekiah* was better on his sick bed, than upon his Throne; when he was upon his sick bed he humbles himself and weeps; when he was on his Throne; he grew proud; *Isa. 39. 2.* Gods children recover by sickness; in this sense *Out of weakness they are made strong*, Hebrews 11. 34.

3. Reproach works for good to Gods children, it encreaseth their grace and their glory.

1. Disgrace encreaseth their grace; the Husbandman by dunging his ground makes the soil more rich and fertile; God lets the wicked dun his people with reproaches and calumnies, that their hearts may be a richer soil for grace to grow in.

2. Reproach encreaseth their glory; he that unjustly takes from a Saints credit, shall add to his Crown; the Sun shines brighter after an Eclipse; the more a childe of God is eclipsed by reproaches, the brighter he shall shine in the Kingdom of heaven.

4. Persecution to Gods children works for good; the godly may be compared to that Plant which *Gregory Nazianzen* speaks of, It lives by dying, and grows by cutting *: The zeal and love of the Saints is blown up by sufferings, their joy flourisheth. *Tertullian* saith, the Primitive Christians rejoyced more in their persecutions than in their deliverance.

5. Death works for good to the children of God; it is like the whirl-wind to the Prophet *Elisha*, which blew off his mantle, but carried him

* *ἁγία τοῦ
ζῆς καὶ τοῦ
φύεται.* Naz.

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in up to heaven; so death to a childe of God
like a boysterous whirl-wind, which blows
the mantle of his flesh, (for the body is but
the mantle the soul is wrapped in) but it car-
ries up the soul to God; this is the glorious
priviledge of the sons of God; every thing
that falls out shall do them good; the children
of God when they come to heaven (as *Cryso-*
stom speaks) shall bless God for all crosses Provi-
dences.

12. And lastly, If we are children, we shall
never finally perish, *John 5. 24. John 10. 28.*
Those who are adopted, are out of the power
of damnation: *Rom. 8. 1. ὅθεν κατέκρυψεν,*
there is no condemnation to them that are in Christ.
Will a father condemn his own son? God will
never disinherit any of his children; fathers
may disinherit for some fault: *Reuben* for incest
lost the Prerogative of his birth-right, *Gen. 49. 4.*
What is the reason Parents disinherit their chil-
dren? surely this, because they can make them
no better, they cannot make them fit for the
inheritance; but when we are bad, our heavenly
father knows how to make us better, he can make
us fit to inherit. *Col. 1. 12. Giving thanks to*
the Father, who hath made us meet for the inheri-
tance: Therefore it being in his power to make
us better, and to work in us an idoneity, and
meetness for the inheritance, certainly he will
never finally disinherit.

Because this is so sweet a priviledge, and the
life of a Christians comfort lies in it, therefore I
shall clear it by Arguments, that the children of
God cannot finally perish; the entail of hell and
damnation is cut off; not but that the best of
Gods children have that guilt which deserves
hell;

hell; but Christ is the friend at Court which hath beg'd their pardon; therefore the *vis damnatoria*, the damning power of sin is taken away, which I prove thus.

Arg. 1.

1. The children of God cannot finally perish, because Gods justice is satisfied for their sins; the blood of Christ is the *λύτρον*, the price paid, not only meritoriously, but efficaciously, for all them that believe; this being *the blood of God*, justice is fully satisfied, and meddles not to condemn those for whom this blood was shed, and to whom it is applied. Jesus Christ was a Sponsor, he stood bound for every childe of God as a Surety; he said to Justice, *Have patience with them, and I will pay thee all*; so that the believer cannot be liable to wrath. God will not require the debt twice, both of the *Surety* and the *Debtor*, Rom. 3. 24, 25, 26. God is not only merciful in pardoning his children, but *righteous*: 1 John 1. 9. *He is just to forgive*: it is an act of Gods equity and justice to spare the sinner, when he hath been satisfied in the Surety.

Arg. 2.

2. A damnatory sentence cannot pass upon the children of God, because they are so Gods children, as withal they are Christs Spouse, *Can.*

4. 11. There is a marriage-union between Christ and the Saints; every childe of God is a part of Christ, he is *Christ Mystical*. Now, shall a member of Christ perish? A childe of God cannot perish, but Christ must perish. Jesus Christ who is the *husband*, is the *Judge*, and will he condemn his own Spouse?

Arg. 3.

3. Every childe of God is transformed into the likeness of Christ; he hath the same spirit, the same judgement, the same will, he is a live-

which picture of Christ; as Christ bears the Saints
 names upon his breast, so they bear his image
 upon their hearts, Gal. 4. 19. Will Christ suf-
 fer his own image to be destroyed? *Theodosius*
 counted them traitors who defaced his image;
 Christ will not let his image in believers be de-
 faced and rent; he will not endure to see his own
 picture take fire; the Sea hath not only stink-
 ing carrion, but jewels thrown into it; but none
 of Gods jewels shall ever be thrown into the dead
 sea of hell.

4. If Gods children could be capable of final
 perishing, then pardon of sin were no priviledg;
 the Scripture saith, *Blessed is he whose transgression*
is forgiven, Psal. 32. 1. But what blessedness
 were there in having sin forgiven, if afterwards
 a final and damnatory sentence should pass
 upon the Heirs of Promise? What were a man
 the better for the Kings pardon, if he were con-
 demned after he were pardoned?

5. If the children of God should be final-
 ly disinherited, then the Scripture could not
 be fulfilled, which tells us of glorious rewards.
 Psal. 58. 11. *Doubtless there is a reward for the*
righteous. God sweetens his commands with
 promises, he ties duty and reward together. As
 in the body the veins carry the blood, and the
 arteries carry the spirits; so one part of the Word
 carries duty in it, and another part of the Word
 carries reward; now if the adopted of God should
 eternally miscarry, what reward were there
 for the righteous? And *Moses* did indiscreetly
 in looking to the recompence of reward, Heb. 11.
 26. And so by consequence there would be a door
 opened to despair.

Arg. 4.

Arg. 5.

The priviledges of Gods children.

By all which it appears that the children of God cannot be disinherited or reprobated; if they should lose happinefs, Chriſt ſhould loſe his purchaſe, and ſhould dye in vain.

Thus we have ſeen the glorious priviledges of the children of God. What an encouragement is here to Religion? How may this tempt men to turn godly? Can the world viey with a childe of God? Can the world give ſuch priviledges as theſe? as *Saul* ſaid, *1 Samuel 22. 7. Will the ſon of Jeſſe give every one of you Fields and Vineyards, and make you all Captains of thousands?* Can the world do that for you as God doth for his children? Can it give you pardon of ſin, or eternal life? *Are not the gleanings of Ephraim better than the Vintage of Abjezer?* Is not gollineſs gain? What is there in ſin, that men ſhould love it? the work of ſin is drudgery, and the wages death. They who ſee more in ſin than in the priviledges of Adoption, let them go on, and have their ears boarded to the Devils ſervice.

CHAP. XX.

Containing several Uses drawn from the Proposition.

Use 1.



HERE is a Bill of Indite-
ment against those who
declare to the world they
are not the children of
God; all profane persons;
these have damnation

Use 1.
Reproof.

written upon their fore-head.

1. *Scuffers at Religion*; it were blasphemy
to call these the children of God; will a true
childe jeer at his fathers picture?

2. *Drunkards*, who drown reason, and stu-
pifie conscience; these declare their sin as *Sodom*,
they are children indeed, but *curst children*, 2

Pet. 1. 14.

Use 2. *Exhortation*; which consists of two
branches.

Use 2.
Exhort.

1. Let us prove our selves to be the chil-
dren of God.

2. Let us carry our selves as the children of
God.

1. Let us prove our selves to be the children of
God; there are many false and unscriptural evi-
dences.

1. Branch.

Bb 4

1. Saith

1. Saith one, the graveſt Divines in the Country think me to be godly, and can they be miſtaken? Are *the ſeers blind*?

Anſw. Others can but ſee thy outward carriage and deportment; if that be fair, they by the rule of charity judge well of thee; but what ſaith God and conſcience? Are theſe thy Compurgators? Art thou a Saint in *Gods Kalendar*? 'tis a poor thing to have an applauding world, and an accusing conſcience.

2. Oh but ſaith another, I hope I am a child of God, I love my heavenly Father.

Anſw. Why doſt thou love God? perhaps be-
 cauſe God gives thee corn and wine; this is a mercenary love, a love to thy ſelf more than to God; you may lead a ſheep all the field over with a botttle of Hay in your hand; but throw away the Hay, now the ſheep will follow you no longer: So the ſquint-ey'd Hypocrite loves God only for the Provender; when this fails, his affection fails too.

But leaving theſe vain and falſe evidences of Adoption, let us enquire for a ſound evidence; the main evidence of *Adoption* is *Sanctification*: Search (O Chriſtian) whether the work of Sanctification hath paſſed upon thy ſoul! Is thy understanding ſanctified to diſcern the things which are excellent? Is thy will ſanctified to embrace heavenly objects? Doſt thou love where God loveth, and hate where God hateth? Art thou a conſecrated perſon? This argues the heart of a child; God will never reject thoſe who have his Image and Superſcription upon them.

2. *Branch.*

2. Let us *carry our ſelves* as becomes the children of God; and let us deport our ſelves

Coun- as the children of the high God.

1. In obedience ; 1 Pet. 1. 14. *As obedient children.* If a stranger bid a childe do a thing, he regards him not ; but if his father command, he presently obeyes : Obey God out of love, obey him readily, obey every command. If he bid thee part with thy bosome-sin, leave and loath it. *Jer. 35. 5. I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine ; but they said, We will drink no wine ; for Jonadab the son of Rechab our father, commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever.* Thus when Satan and thy own heart would be tempting thee to a sin, & set cups of wine before thee, refuse to drink ; say, My heavenly Father hath commanded me not to drink. Hypocrites will obey God in some things which are consistent either with their credit or profit, but in other things they desire to be excused. Like *Esaú*, who obeyed his father in bringing him *Venison*, because probably he liked the sport of Hunting, but refused to obey him in a business of greater importance ; namely, in the choise of his wife.

2. Let us carry our selves as Gods children in *humility* : 1 Pet. 5. 5. *Be ye clothed with humility,* 'tis a becoming garment. Let a childe of God look his face every morning in the glass of Gods Word, and see his sinful spots ; this will make him walk humbly all the day after ; God cannot endure to see his children grow proud ; he suffers them to fall into sin, as he did *Peter*, that their plumes may fall, and they may learn to go on lower ground.

3. Let us walk as the children of God in *soberity* : 1 Thes. 5. 8. *But let us who are of the day*

day be sober: Gods children not must do as others, they must be sober.

1. In their *speeches*; not rash, not unseemly. *Col. 4. 6. Let your speech be seasoned with salt*: Grace must be the salt which seasons our words, and makes them savoury; our words must be solid and weighty, not feathery; Gods children must speak the language of *Canaan*; many pretend to be Gods children, but their speech bewrayeth them; their lips do not drop as an honny-comb, but are like the sink *, where all the filth of the house is carried out,

* Prov. 15. 2.

2. The children of God must be sober in their *opinions*; hold nothing but what a sober man would hold; error, as Saint *Basil* saith, is a spiritual intoxication, a kind of phrensie; if Christ were upon the earth again, he might have Patients enow; there are abundance of spiritual Lunaticks among us which need healing.

3. The children of God must be sober in their *attire*. 1 Pet. 3. 3. *Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, &c. But let it be the hidden man of the heart*. Gods children must not be conformed to the world, *Rom. 12. 2.* 'tis not for Gods children to do as others, taking up every fashion. What is a naked breast, but a glass in which you may see a vain heart? What is spotting of faces, but learning the black Art? God may turn these *black spots* into *blew*; walk soberly.

4. Let us carry our selves as the children of God in *sedulity*; we must be diligent in our Calling. Religion doth not seal Warrants to idleness; it was *Hierom's* advice to his friend, to be alwayes well employed; *Six dayes shalt thou labour;*

labour, God sers all his children to work, they must not be like the *Lillies* which toil not, neither do they spin; heaven indeed is a place of rest, *Rev. 14. 13.* They rest from their labours; there the Saints shall lay aside all their working-tools, and take the Harp and Viol; but while we are here, we must labour in a Calling; God will bless our diligence, not our laziness.

5. Let us carry our selves as the children of God in *magnanimity* and heroicalness. The Saints are *high-born*, they are of the true blood-royal, born of God, they must do nothing sneakingly or cowardly, they must not fear the faces of men; as that brave-spirited *Nehemiah*, Shall such a man as I flye? *Nehem. 6. 11.* so should a childe of God say, Shall I be afraid to do my duty? Shall I unworthily comply and prostitute my self to the lusts and humours of men? the children of the most High should do nothing to stain or dishonour their noble birth. A Kings son scorns to do any thing that is below him.

6. Lets carry our selves as Gods children in *sanctity*, *1 Pet. 1. 16.* Holiness is the diadem of beauty, in this let us imitate our heavenly Father; a debauched childe is a disgrace to his father; there's nothing doth more cast a reflection on our heavenly Father, than the irregular actings of such as profess themselves his children. What will others say, Are these the children of the most High, is God their Father? *Rom. 2. 24.* The Name of God is blasphemed through you Gentiles. Oh let us do nothing unworthy of our heavenly Father.

7. Let us carry our selves as the children of God in *clearfulness*. It was the speech of *Jonadab*,

dab to Ammon, *Why art thou being the Kings son*
lean? 2 Sam. 13. 4. Why do the children of
 God walk so pensively? Are they not *heirs of*
heaven? perhaps they may meet with hard u-
 sage in the world, but let them remember they
 are the seed-royal, and are of the Family of God,
 Suppose a man were in a strange Land, and
 should meet there with unkind usage, yet he
 rejoyceth that he is son and heir, and hath a
 great Estate in his own Countrey: So should
 the children of God comfort themselves with
 this, though they are now in a strange Country,
 yet they have a title to the *Jerusalem* above;
 and though sin doth at present hang about them
 (for they still have some relicks of their disease)
 yet shortly they shall get rid of it; at death they
 shall shake off this viper.

8. And lastly, Let us carry our selves as the
 children of God in holy longings and expecta-
 tions. Children are still longing to be at home;
 2 Cor. 5. 2. *We groan earnestly, &c.* There is
bread enough in our Fathers house, how should
 we long for home! death carries a childe of God
 to his Fathers house; Saint Paul therefore desi-
 red to be dissolved; 'tis comfortable dying, when
 by faith we can resign up our souls into our Fa-
 thers hands. *Luke 23. 46. Father, into thy hand I*
commend my spirit.

Matth. 5. 10.

Blessed are they which are persecuted for righteousness sake, for theirs is the Kingdom of Heaven.

CHAP. XXI.

Concerning Persecution.



VE are now come to the last Beatitude, *Blessed are they which are persecuted, &c.* Our Lord Christ would have us reckon the cost: *Luke 14. 27, 28. Which of you intending to build a Tower, sitteth on down first and counteth the cost, whether he have enough to finish it? &c.* Religion will cost us the tears of Repentance, and the blood of Persecution; but we see here a great encouragement that may keep us from fainting in the day of adversity; for the present *blessed*, for the future *crowned*.

The words fall into two general parts.

1. The condition of the godly in this life, *They are persecuted.*
2. Their reward after this life, *Theirs is the Kingdom of heaven.*

I shall speak chiefly of the first, and wind in the other in the Applicatory.

Disgr.

Doctr. The Observation is, that true godliness is usually attended with persecution. *Acts 14. 22. We must through much tribulation enter into the Kingdom of God. Acts 13. 50. The Jews stirred up the chief men of the City, and raised persecution against Paul, &c.* Luther makes it the very definition of a Christian, *Christianus quasi cruciannus*; though Christ died to take away the Curse from us, yet not to take away the Cross from us: Those stones which are cut out for a Building are first under the Saw and Hammer to be hewed and squared; the godly are called *lively stones*, *1 Peter 2. 5.* And they must be hewn and polished by the Persecutors hand, that they may be fit for the heavenly building; the Saints have no Charter of exemption from trials; though they be never so meek, merciful, pure in heart, their piety will not shield them from sufferings; they must hang their harp on the willows, and take the Cross; the way to heaven is *via spinosa*, *the thorny way*; though it be full of Roses in regard of the comforts of the Holy Ghost, yet it is full of thorns in regard of persecutions. Before *Israel* got to *Canaan*, a Land flowing with milk and honey, they must go through a Wilderness of serpents, and a red Sea: So the children of God in their passage to the holy Land, must meet with fiery Serpents, and a red Sea of persecution. It is a saying of *Ambrose*, there is no *Abel* but hath his *Cain*: *St. Paul* fought with beasts at *Ephesus*, *1 Cor. 15. 32.* Set it down as a Maxim, if you will follow Christ, you must see the *Swords* and *Staves*; put the *Cross* in your *Creed*. For the amplification of this, there are several things we are to take cognizance of.

1. What

1. What is meant by persecution.
2. The several kinds of persecution.
3. Why there must be persecution.
4. The chief persecutions are raised against the Ministers of Christ.
5. What that persecution is which makes a man blessed.

SECT. 1.

Shewing what is meant by persecution.

1. **W**HAT is meant by persecution? The Greek word *διωγμα*, to persecute, signifies to vex and molest; sometimes to prosecute another, to arraign him at the Bar, and to pursue him to the death; a persecutor is a *pricking bryar* *, therefore the Church * Ezek. 28.24. is described to be a *Lilly among thorns*, Cant. 2. 2.

SECT. 2.

Setting forth the several kinds of persecution.

2. **W**HAT are the several kinds of persecution?

There is a two-fold persecution.

A persecution $\left\{ \begin{array}{l} \text{of the hand.} \\ \text{of the tongue.} \end{array} \right.$

2. A persecution of the *hand*. Acts 7.52.
Which

Which of the Prophets have not your fathers persecuted? Rom. 8. 36. For thy sake are we killed all the day long, Gal. 4. 29. This I call a bloody persecution, when the people of God are persecuted with fire and sword: So we read of the ten persecutions in the time of *Nero, Domitian, Trajan, &c.* And the *Marian* persecution; *England* for five years drank a Cup of blood; and lately *Piedmont*, and the confines of *Bohemia* have been scourged to death with the Rod of the Persecutor; Gods Church hath always like *Abrahams* Ram, been tied in a Bush of thorns.

2. The persecution of the tongue, which is two-fold.

1. *Reviling*; this few think of, or lay to heart; but it is called in the Text persecution; when men shall revile and persecute you; this is tongue-persecution. *Psal. 55. 21. His words were drawn swords.* You may kill a man as well in his name, as in his person; a good name is as precious ointment, *Eccles. 7. 21.* A good conscience and a good name, is like a gold Ring set with a rich Diamond. Now to smite another in his name, is by our Saviour called persecution: Thus the Primitive Christians endured the persecution of the tongue. *Hebr. 11. 36. They had trial of cruel mockings.* David was the song of the Drunkards, *Psal. 69. 12.* They would sit on their Ale-bench and jeer at him; how frequently do the wicked cast out the Squibs of reproach at Gods children, *These are the holy ones!* Little do they think what they do; they are now doing *Cains* work and *Julians*, they are persecuting.

2. *Slandering*; so it is in the Text, when they

They shall persecute you, and say all manner of
evil against you falsely. Slandering is tongue-

persecution; thus Saint Paul was slandered in
his Doctrine; it was reported he should preach,

Men might do evil that good might come of it, Rom.

8. Thus Christ who did cast out Devils,
was charged to have a Divel, John 8. 48.

The Primitive Christians were falsely accused
for killing their children, and for incest * Psal.

* Tercul. Apol.

11. They laid to my charge things that I knew

not.

Let us take heed of becomming persecutors:
Some think there is no persecution but fire and

sword; yes, there is the persecution of the
tongue; there are many of these persecutors

now adayes, who by a Divellish Chymistry can
turn gold into dung, the precious names of Gods

Saints into reproach and disgrace. There have
been many punished for clipping of Coyn; of

how much sorer punishment shal they be thought
worthy, who clip the names of Gods people to

make them weigh lighter.

SECT. 3.

Declaring the causes of persecution.

3. **W**HY there must be persecution.
I answer for two Reasons.

1. In regard of God.

1. His Decree.

2. His Design.

1. Gods Decree; 1 Thes. 3. 3. *πρωτοειρη. Sc.*
We are appointed therunto: Whoever brings the
 suffering, God sends it; God did bid *Shimei* curse;
Shimei's tongue was the Arrow, but it was God
 that did shoot it.

2. Gods Design; God hath a twofold design
 in the persecutions of his children.

1. *1 r 4*; Dan. 12. 10. *Many shall be tried*:
 Persecution is the touch-stone of sinceritie; it
 discovers true Saints from hypocrites; unsound
 hearts pretend fair in prosperity, but in a time
 of persecution fall away; *Matth. 13. 20, 21.*
 Hypocrites cannot sail in stormy weather; they
 will follow Christ to Mount *Oliver*, but not to
 Mount *Calvary*; like green Timber they shrink
 in the scorching Sun of persecution; if trouble
 ariseth, hypocrites will rather make *Demas* his
 choise, than *Moses* his choise; they will prefer
 thirty pieces of silver before *Christ*; God will
 have persecutions in the world to make a disco-
 very of men; suffering times are sifting times:
Job 23. 10. When I am tried, I shall come forth as
gold, *Job* had a Furnace-faith; a Christian of
 the right breed (who is born of God) whatever
 he loseth, will hold fast his integrity, *Job 2. 3.*
 Christs true Disciples will follow him upon the
 water.

2. Purity; God lets his children be in the
 Furnace, that they may be partakers of his holiness,
Heb 12. 10. The Cross is physick; it purgeth
 out pride, impatience, love of the world; God
 washeth his people in bloody waters, to get out
 their spots, and make them look white, *Dan.*
12. 10. I am black, but comely, *Cant. 1. 5.*
 The torrid zone of persecution made the
 Spoules skin black, but her soul fair; see how
 diff-

So. differently afflictions work upon the wicked and godly; they make the one worse, the other better. Take a cloth that is rotten, if you scour and rub it, it frets and tears; but if you scour a piece of Plate, it looks brighter. When afflictions are upon the wicked; they fret against God, and tear themselves in impatience; but when the godly are scoured by these, they look brighter.

2. There will be persecutions in regard of the enemies of the Church; these Vultures prey upon Gods Turtles: The Church hath two sorts of enemies.

1. *Open enemies*; the wicked hate the godly; there is *enmity between the seed of the woman and the serpent*, Gen. 3. 15. As in nature there is an antipathy between the Vine and the Bay-tree*; the Elephant and the Dragon. Vultures have an antipathy against sweet smells; so in the wicked there is an antipathy against the people of God, they hate the sweet perfumes of their graces; it is true, the Saints have their infirmities; but the wicked do not hate them for these, but for their holiness; and from this hatred ariseth open violence; the Thief hates the light, therefore would blow it out.

* *Pish lamam non amat odorem; prope crescat, enecat.*

2. *Secret enemies*; who pretend friendship, but secretly raise persecutions against the godly; such are hypocrites and hereticks. Saint Paul calls them *false Brethren*, 1 Cor. 11. 26. The Church complains that *her own sons had vexed her*, Cant. 1. 6. That is, those who had been bred up in her bosome, and pretended Religion and sympathie, these false friends vexed her; the Churches enemies are *them of her*

friends vexed her; the Churches enemies are them of her own house; such as are open pretenders, but secret opposers of the faith, are ever worst. A wen seems to be a part of the body, but is indeed an enemy to it; it doth disfigure and endanger it; they are the vilest and basest of men; who hang forth Christs colours, yet fight against him.

SECT. 4.

Shewing that the keenest edge of persecution is turned
-hog on against the Ministers.

4. **T**HE fourth particular is, That the chief persecutions are raised against the Ministers; our Lord Christ turns himself directly to the Apostles, whom he was ready to commisionate, and send abroad to preach; *Blessed are ye when men shall persecute you*, Vers. 11. *So persecuted they the Prophets before you*, Vers. 12. *Take my Brethren the Prophets for an example of suffering affliction*, Jam. 5. 10. No sooner is any man a Minister, but he is a piece of a Martyr. The Ministers of Christ are his chosen Vessels; now as the best Vessel of gold and silver passeth through the fire, so Gods chosen Vessels pass often through the fire of persecution: All times are not like the silver Age wherein *Constantine* lived; he was an honourer of the Ministry; he would not sit down in the Council of *Nice*, till the Bishops who were convened there, did come and beseech him; he would say, if he saw an infirmity in the Clergy, *sua purpura velaret*, he would cover it with his own Purple Robe,

Robe.
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Robe. Ministers must not alwayes look for such shines of the Princes favour, they must expect an Alarum. *Peter* a famous Preacher, who knew how to cast the net on the right side of the ship; at one Sermon he converted three thousand souls; yet neither the Divinity of his Doctrine, nor the Sanctity of his life could exempt him from persecution. *John* 21. 18. When thou shalt be old, another shall gird thee, and carry thee whither thou wouldest not; it alludes to his suffering death for Christ; he was (saith *Eusebius*) bound with chains, and afterwards crucified at *Hierusalem* with his head downwards. *Saint Paul* a holy man, who is steeled with courage, fired with zeal, as soon as he entred into the Ministry, bonds and persecutions did abide him, *Acts* 9. 15, 16. He was made up of sufferings, *2 Tim.* 4. 6. I am ready to be offered up; he alludes to the drink-offerings, wherein the wine or blood used in Sacrifice was poured out, thereby intimating by what manner of death he should glorifie God; not by being sacrificed in the fire, but by pouring out his blood, which was when he was beheaded; and that it might seem no strange thing for Gods Ministers to be under the heat and rage of persecution, *Stephen* puts the question, *Acts* 7. 52. Which of the Prophets have not your fathers persecuted? *Ignatius* was torn with wild beasts; *Cyprian*, *Polycarp* Martyr'd*: *Maximus* the Emperour (as *Eusebius* relates) gave charge to his Officers to put none to death, but

* *Predicare*
nihil aliud est
quam derivare
in se furorem
mundi. *Luther.*

Pastors of the Church. The Reasons why the storm of persecution hath chiefly fallen upon the Ministers, are:

The heat of persecution raised against the Ministers.

1. They have their *corruptions* as well as others; and least they should be lifted up through the abundance of Revelation, God lets loose some Messenger of Satan to vex and persecute them. God sees they have need of the flail to thresh off their Husks; the fire God puts them into, is not to consume, but refine them.

2. The Ministers are Christs *antesignari*, his *Ensign-bearers* to carry his colours; they are the *Captains of the Lords Host*, therefore are most shot at. Phil. 1. 17. *I am set for the defence of the Gospel.* The Greek word *νεῖμας*, alludes to a souldier that is set in the fore-front of the Battle, and hath all the Bullets flying about his ears. The Ministers work is to preach against mens sins, which are as dear to them as their right Eye, and they cannot endure this. Every mans sin is his King, to which he yields love and subjection; now as *Pilat* said, *Shall I crucifie your King?* Men will not endure to have their King-sin crucified; this therefore being the work of the Ministry to divide between men and their lusts, to part these two old friends, no wonder it meets with so much opposition. When *Paul* preached against *Diana*, all the City was in an uproar: We preach against mens *Diana's*, those sinnes which bring them in pleasure and profit, this causeth an uproar.

3. From the *malice* of Satan: The Ministers of Christ come to destroy his Kingdom, therefore the old Serpent will spit all his venom at them; if we tread upon the Devils head, he will bite us by the heel; the Devil sets

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The heat of persecution raised against the Ministers.

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sets up several Forts and Garrisons in mens hearts; pride, ignorance, unbelief; now the weapons of the Ministry beat down these *strong holds*, 2 Cor. 10. 4. Therefore Satan raiseth his *Militia*, all the force and power of hell against the Ministry; The Kingdom of Satan is a *Kingdom of darkness*, Acts 26. 18. Revel. 16. 10. And Gods Ministers are called, *The lights of the world*, Matth. 5. 14. They come to enlighten those that sit in darkness, this enrageth Satan; therefore he labours to eclipse the Lights, to pull down the stars, that his Kingdom of darkness may prevail; the Diavel is called a *Lion*, 1 Pet. 5. 8. The souls of people are the Lions prey, the Ministers work is to take away the prey from this Lion; therefore how will he roar upon them, and seek to destroy them!

Use 1. It shews us what a work the Ministry is; though full of dignity, yet full of danger; the persecution of the tongue is the most gentle persecution can be expected; 'tis not possible (saith *Luther*) to be a faithful Preacher, and not meet with trials and oppositions.

Use 1.

Use 2. It shews the corruption of mens nature since the fall, *they are their own enemies*, they persecute those who come to do them most good. What is the work of the Ministry but to save mens souls? to *pull them as brands out of the fire*; yet they are angry at this. We hate not the Physician who brings such Physick as makes us sick, because it is to make us well; nor the Chyrurgeon, who lanceth the flesh, because it is in order to a cure; Why then should we quarrel with the Minister?

Use 2.

The beat of persecution

What is our work but to bring men to heaven? *2 Cor. 5. 20. We are Embassadors for Christ, &c.* *τις οβελοςμεν*, We would have a peace made up between you and God; yet this is the folly of depraved nature, to requite evil for good. *Aristoxenus* did use to moisten his flowers with wine, honey, and perfumes, that they might not only smell more fragrantly, but put forth more vigorously: So should we do with our Ministers, give them *wine and honey*, encourage them in their work, that they might act more vigorously; but instead of this we give them *gali and vinegar to drink*, we hate and persecute them. Most deal with their Ministers, as *Israel* did with *Moses*; he prayed for them, and wrought miracles for them, yet they were still quarrelling with him, and sometimes ready to take away his life.

Use 3.

Use 3. If the fury of the world be against the Ministers, then you that fear God had need pray much for them. *2 Thes. 3. 2. Pray for us, that the Word of the Lord may have free course, and that we may be delivered from unreasonable and wicked men.* People should pray for their Ministers, that God would give them the *wisdom of the Serpent*, that they may not betray themselves to danger by indiscretion; and the *boldness of the Lion*, that they may not betray the truth by fear.

SECT. 5.

What that suffering is which will make us blessed.

SECT. 5.

Shewing what that persecution is which makes one blessed.

THE next thing to be explained, is, What that suffering persecution is which makes a man blessed.

1. I shall shew what that suffering is which will not make us blessed.

1. That suffering is not reckoned for Martyrdom, when we pull a cross upon our selves, there is little comfort in such suffering. *Aquila* speaks of some in his time which were called *Circumcelliones*, who out of an itch (rather than zeal) of Martyrdom, would run themselves into sufferings; these were accessory to their own death; like *Saul*, who fell upon his own sword; we are bound by all lawful means to preserve our own lives. Jesus Christ did not suffer till he was called to it; suspect that to be a temptation which bids us cast our selves down into sufferings; when men through precipitancy and rashness run themselves into trouble, it is a cross of their own making, and not of Gods laying upon them.

2. That is not to be accounted Martyrdom, when we suffer for our offences. *1 Pet. 4. 15.* Let none of you suffer as an evil doer. *Luke 23. 41.* We indeed suffer justly. I am not of *Cyprians* mind, that the Thief on the Cross suffered as a Martyr; no, he suffered as an evil doer; Christ indeed took pity on him, and saved him; he died a *Saint*, but not a Martyr.

When

When men suffer by the hand of the Magistrate for their uncleanness, blasphemies, &c. These do not suffer *persecution*, but *execution*; they die not as Martyrs, but malefactors; they suffer evil, for being evil.

3. That suffering will not make men blessed, when they suffer out of sinister respects, to be eried up as the head of a Partie, or to keep up a Faction. The Apostle implies that a man may give his bodie to be burned, yet go to hell, 1 Cor. 13. 3. Ambitious men may sacrifice their lives to purchase fame; these are the Devils Martyrs.

—*Vicit amor Patriæ laudisque immensa cupido.*

21

2. What that suffering persecution is which will make us blessed, and shall wear the Crown of Martyrdom.

Ans. 1. When we suffer in a good cause; so it is in the Text, *Blessed are they which suffer for righteousness sake*; 'tis the cause that makes a Martyr*: When we suffer for the truth, and espouse the quarrel of Religion, this is to suffer for righteousness sake. Acts 28. 20. *For the hope of Israel I am bound with this chain.*

2. When we suffer with a good conscience: A man may have a good cause and a bad conscience, he may suffer for *righteousness sake*, yet he himself be *unrighteous*. Saint Paul, as he had a *just cause*, so he had a *pure conscience*. Acts 23. 1. *I have lived in all good conscience to this day.* Paul kept a good conscience to his dying day; a good conscience will make a man suffer with comfort; it hath made the Saints go as cheer-

* *Causa non
pœna facit
Martyrem.*

fully

by to the stake, as if they had been going to a
 down; look to it, that there be no flaw in
 conscience. A ship that is to sail upon the wa-
 r evils, must be preserved from leaking; when
 Christians are to sail on the waters of perfe-
 cion, let them take heed there be no leak of
 in their conscience; he who suffers (though
 in gods own cause) with a bad conscience,
 suffers two hells; an hell of persecution, and an
 hell of damnation.

3. When we have a good call. *Matth. 10. 18.*
ye shall be brought before Kings, &c. There
 no question but a man may so far consult
 his safetie, that if God by his Providence
 open a door, he may flee in time of persecution,
Matth. 10. 23. But when *he is brought before*
Kings, and the case is such, that either he
 must suffer, or the truth must suffer; here is a
 clear call to suffering, and this is reckon'd for
 martyrdom.

4. When we have good ends in our suffer-
 ing, viz. That we may glorifie God, set a seal
 to the truth, shew our love to Christ. *Matth. 10.*
When you shall be brought before Kings for my
name. The Primitive Christians did burn more
 love than in fire; when we look at God
 in our sufferings; and are willing to make his
 name flourish, though it be in our ashes, this
 is that suffering which carries away the Garland
 of glory.

5. When we suffer as Christians. *1 Pet.*
4. 16. *If any man suffer as a Christian, let him*
not be ashamed: To suffer as a Christian, is
 to suffer with such a Spirit, as becomes a Chri-
 stian, which is,

1. When we suffer with patience. *Jam. 5. 10.*
 Take

What that suffering is which is

Take my Brethren the Prophets for an example of suffering affliction, and of patience. A Christian must not repine, but say, *Shall I not drink the cup of Martyrdom which my Father hath given me?* There should be such a spirit of meekness in a Christians suffering, that it should be hard to say which is greater, his persecution or his patience. When *Job* had lost all, he kept the breast-plate of innocency, and the shield of patience; an impatient Martyr is a Solecism.

2. To suffer as Christians, is, when we suffer with *courage*. Courage is a Christians Armour of proof, it steels and animates him. The three children, or rather the three Champions were of brave heroick spirits, they do not say to the King we ought not to serve thy gods, but we will not: *Dan. 3. 18.* Neither *Nebuchadnezzars* Musick, nor his Furnace could alter their resolution. *Tertullian* was called an *Adamant* for his invincible courage: Holy courage makes us (as one of the Fathers saith) *edomita fronte ad Crucis opprobrium*, have such faces of brass, that we are not ashamed of the Cross; this is to suffer as Christians, when we are meek, yet resolute. The more the fire is blown, the more it flames; so it is with a brave-spirited Christian; the more opposition he meets with, the more zeal and courage flames forth; What a spirit of gallantry was in *Luther*, who writing to *Melancthon*; If saith he it be not the cause of God, we are imbarcked in, let us desert it; if it be his cause; and will bear us out, why do we not stand to it *?

* *Si piam & justam causam defendimus cur Dei promissis non confidimus?*

3. To suffer as Christians, is to suffer with *cheerfulness*. Patience is a bearing the Cross, cheer-

Cheerfulness is a taking up the Cross. Christ suffered for us cheerfully, his death was a free-will offering; *Luke 12. 50.* *. He thirsted to drink of that cup of blood; such must our sufferings be for Christ; Cheerfulness perfumes Martyrdom, and makes it the sacrifice of a sweet-smelling savour to God. Thus *Moses* suffered cheerfully, *Heb. 11. 24, 25.* *Moses when he was come to years, chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.* Observe,

1. *When he was come to years*; it was no childish act, it was not in his non-age, but when he was of years of discretion.

2. *He chose to suffer affliction*; suffering was not so much his task, as his choice; the Cross was not so much imposed, as embraced; this is to suffer as Christians, when we are Volunteers, we take up the Cross cheerfully, nay, joyfully; *Acts 4. 1.* *They departed from the presence of the Council, rejoicing that they were counted worthy to suffer shame for his Name*; Or as it is more emphatical in the Original, κατηξισθησαν ἁτιμασθαι, they rejoiced that they were so far graced, as to be disgraced for the Name of Christ. *Tertullian* faith of the Primitive Christians, they took more comfort in their sufferings, than in their deliverance *: And indeed well may a Christian be joyful in suffering *, because it is a great favour, when God honours a man to be a witness to the truth. Christ's marks in *Saint Paul's* body, were prints of glory *: the Saints have worn their sufferings as ornaments. *Ignatius* his chains were his jewels; never have any Princes been so famous for their Victories, as the Martyrs for their sufferings.

* Sanguinem
sum patri ob-
tulit tanquam
sacrificium
ἱλαστικόν.

* Magis dantes
nati quam ab-
soluti gauden-
tes. Tert. Apol.
* 2 Cor. 4. 7.
* ἀπο πένι-
ας λαμπρότε-
ρα γίνεσθαι.
Chrys.

What that suffering is which is &c.

4. We suffer as Christians, when we suffer and pray. *Matth. 5. 4. Pray for them which despitefully use and persecute you.*

There are two Reasons why he should pray for our persecutors.

1. Because our prayers may be a means to convert them. *Stephen* prayed for his persecutors, *Acts 7. 63. Lord, lay not this sin to their charge*; and this prayer was effectual to some of their conversions. *Austin* saith, the Church of God was beholding to *Stephens* prayer for all that benefit which was reaped by *Paul's* Ministry.

2. We should pray for our persecutors, because they do us good, though against their will; they shall encrease our reward; every reproach shall add to our glory; every injury shall serve to make our Crown heavier; as *Gregory Nazianzen* speaks in one of his Orations, Every stone which was thrown at *Stephen*, was a precious stone, which enriched him, and made him shine brighter in the Kingdom of heaven. Thus have I shewn what that suffering is which make us blessed, and shall wear the Crown of Martyrdom.

SECT. 6.

Inferences drawn from the Proposition.

Use 1.

Inform.

1. Branch.

1. IT shews us what the nature of Christianity is, *viz.* Sanctity joyned with suffering; a true Saint carries Christ in his heart, and the Cross on his shoulders. 2 *Tim. 3. 12. All that will live godly in Christ Jesus, shall suffer*

persecution. Christ and his Cross are never
 parted; 'tis too much for a Christian to have
 two heavens; one here, and another hereafter *.
 Christs Kingdom on earth, is *Regnum Crucis*.
 That is the meaning of the shield of faith,
 the helmet of hope, the breast-plate of pati-
 ence? but to imply that we must encounter with
 sufferings. It is one of the titles given to the
 Church, *Afflicted*, Isa. 54. 11. Persecution is
 a Legacie bequeathed by Christ to his people.
 In 16. uli. In the world *Ολιγον εστε*, ye shall
 be in tribulation. Christs Spouse is a Lilly among
 thorns. Christs sheep must expect to lose their
 golden Fleece; this the flesh doth not like
 to hear of; therefore Christ calls persecuti-
 on the Cross, Matth. 16. 24. Because it is
 costly to flesh and blood; we are all for reign-
 ing. Acts 1. 7. When wilt thou restore the King-
 dom again to Israel? But the Apostle tells us
 of suffering before reigning. 2 Tim. 2. 12. If
 we suffer, we shall reign with him. How loth is
 corrupt flesh to put its neck under Christs yoke,
 to stretch it self upon the Cross! but Religi-
 on gives no Charter of exemption from suffer-
 ing; to have two heavens, is more than
 Christ had. Was the head crowned with
 thorns, and do we think to be crowned with
 roses? 1 Pet. 4. 12. Think it not strange concern-
 ing the fiery trial. If we are Gods gold, it is
 not strange to be cast into the fire. Some there
 are that picture *Erasmus* half in heaven, and
 half out: Methinks it represents a Christian in
 his life; in regard of his inward consolation he
 is half in heaven, in regard of his outward per-
 secution he is half in hell.

* *Delicatus vi-
 mis es si & his
 vis gaudere
 cum saeculo, &
 postea regnare
 cum Christo.*
 Hier.

2. See hence that persecutions are not signs of Gods anger, or fruits of the curse; for *Blessed are they that are persecuted*: If they are blessed who die in the Lord, Are not they blessed who die for the Lord? We are very apt to judge them hated and forsaken of God, who are in a suffering condition. *Math. 26. 40. If thou be the Son of God, come down from the Cross.* The Jews made a question of it, they could hardly believe Christ was the Son of God when he hung upon the Cross: Would God let him be reproached and forsaken if he were the Son of God? When the *Barbarians* saw the Viper on *Pauls* hand, they thought he was a great sinner. *Acts 28. 4. No doubt this man is a Murderer*: So when we see the people of God afflicted, and the Viper of persecution fastens on them, we are apt to say, These are greater sinners than others; and God doth not love them; this is for want of judgement: *Blessed are they that are persecuted*. Persecutions are pledges of Gods love, badges of honour, *Heb. 12. 7.* In the sharpest trial there is the sweetest comfort; Gods fanning his wheat is but to make it purer.

SECT. 7.

Containing a sharp reproof.

Use 2.
Reproof.
Branch. 1.

1. **I**T reproveth such as would be thought good Christians, but will not suffer persecution for Christs sake; their care is not to take up the Cross, but to avoid the Cross: *Matth. 13. 21. When persecution ariseth because of the Words*

Areproof to such as will not suffer for righteousness.

and by he is offended. There are many professors who speak Christ fair, but will suffer nothing for him; these may be compared to the crystal which looks like pearl till it comes to the hammering, then it breaks; many when they see the *Palm-branches* and garments spread, cry *Hosanna* to Christ; but if the swords and Staves appear, then they slink away; as King *Henry* the fourth, then of *Narberth*, told *Beza*, who urging him to engage himself in the Protestant Religion, said, he would not launch out too far into the deep, but that if a storm should arise, he might retreat back to shore: 'Tis to be feared there are some among us, who if persecutions should come, would rather make *Demas* his choise, than *Moses* his choise; and would study rather to keep their skin whole, than their conscience pure. *Erasmus* highly extolled *Luther's* doctrine; but when the Emperour threatned all that should favour *Luther's* cause, he unworthily deserted. Hypocrites will sooner renounce their Baptisme, than take up the Crofs; if ever we would shew our selves Christians to purpose, we must with *Peter*, throw our selves upon the water to come to Christ. He that refuseth to suffer, let him read over that sad Scripture, *Mat. 10. 33. Whosoever shall deny me before men, him will I also deny before my Father which is in heaven.*

2. It reproves them who are the opposers and persecuters of the Saints; how great is their sin? they resist the Holy Ghost. *Acts 7. 51, 52. Ye do alwayes resist the Holy Ghost; which of the Prophets have not your Fathers persecuted?* Persecutors offer affront to Christ in heaven, they tread his jewels in the dust, touch the apple

Branch 2.

of his eye, pierce his sides. *Acts 9. 4, 5.* *Saul, Saul, Why persecutest thou me?* When the foot was trodden on, the head cried out; as the sinne is great, so the punishment shall be proportionable. *Rev. 16. 6.* *They have shed the blood of Saints and Prophets, and thou hast given them blood to drink, for they are worthy.* Will not Christ avenge those who dye in his quarrel? What is the end of persecutors? *Dionysian* proclaimed that the Christian Churches and Temples should be razed down, their Bibles burned; he would not permit any man that was a Christian to hold an office; some of the Christians he cast alive into boyling lead, others had their hands and lips cut off, only they had their eyes left, that they might behold the tragedy of their own miseries, what was the end of this man? he ran mad, and poysoned himself. *Felix* Captain to Emperour *Charles* the fifth, being at Supper at *Auspurg*, vowed he would ride up to the spurs in the blood of the *Lutherans*, a flux of blood came up that night into his throat, where-with he was choaked; it were easie to tell how Gods hand hath so visibly gone out against Persecutors, that they might read their sinne in their punishment.

SECT. 8.

That Christians should possess themselves before hand with thoughts of sufferings.

1. **L**ET it exhort Christians to think before hand, and make account of sufferings; this reckoning before hand can do us no hurt, it may do us much good.

Use 3.
Exhort.

1. The fore-thoughts of suffering will make a Christian very serious; the heart is apt to be feathery and frothy, the thoughts of suffering persecution would consolidate it; Why am I thus light? Is this a posture fit for persecution? Christians grow serious in the casting up their spiritual accounts, they reckon what Religion must cost them, and may cost them; it must cost them the blood of their sins, it may cost them the blood of their lives.

2. The fore-thoughts of persecution will be as sawce to season our delights, that we do not surfeit upon them. How soon may there be an Alarum sounded? how soon may the clouds drop blood? the thoughts of this would take off the heart from the immoderate love of the creature. Our Saviour at a great Feast breaks out into mention of his death: *Mark 14. 3. She hath prepared this against my Burial*: So the fore-thoughts of a change, would be an excellent antidote against a surfeit.

3. The fore-thoughts of sufferings would make them lighter when they come*; the suddenness* *Levins la* of an evil adds to the sadness; this was ill news *dunt pravis* to the fool in the Gospel, (who reckoned *mala, Gering*

Christians should have fore-thoughts of sufferings.

without his Host) *Hic nocte*, *This night shall thy soul be required of thee.* This will be an aggravation of Babylon's miseries, *Rev. 18. 8.* Her plagues shall come in one day; not that Antichrist shall be destroyed in a day, but (*in a day*) that is, *suddenly*: the blow shall come unawares, when he doth not think of it; the reckoning before-hand of suffering, doth alleviate and shake off the edge of it when it comes; therefore Christ to lighten the Cross, still fore-warns his Disciples of sufferings, that they might not come unlooked for, *Joh. 16. 33. Acts 1. 7.*

4. Fore-thoughts of persecution would put us in mind of getting our Armour ready; 'tis dangerous as well as imprudent, to have all to seek when the trial comes; as if a Souldier should have his weapons to get when the enemy is in the Field. *Cæsar* seeing a Souldier whetting his sword when he was just going to fight, cashier'd him; he that reckons upon persecution, will be in a ready posture for it; he will have the Shield of Faith, and the Sword of the Spirit ready, that he may not be surprized unawares.

2. Let us prepare for persecution; a wise Pilot in a calm will prepare for a storm. God knows how soon persecution may come, there seems to be a cloud of blood hanging over the Nation.

SECT. 9.

Shewing how we may be armed for sufferings.

Quest. HOW shall we prepare for sufferings?
Answ. **H** Do three things.

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 1. Thou
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1. Be persons rightly qualified for suffering.
2. Avoid those things which will hinder suffering.
3. Promote all helps to suffering.

1. Labour to be persons rightly qualified for suffering; *Be righteous persons*; that man who would suffer for *righteousness sake*, must himself be righteous; I mean *Evangelically* righteous; in particular I call him righteous,

1. Who breaths after sanctity, *Psal. 119. 5.* Though sin cleaves to his heart, yet his heart doth not cleave to sin; though sin hath an *alliance*, yet no *allowance*. *Rom. 7. 15. What I do I allow not!* a good man hates the sin to which Satan doth most tempt, and his heart most incline, *Psal. 119. 128.*

2. A righteous person is one who makes Gods grace his Center; the glory of God is more worth than the salvation of all mens souls. He who is divinely qualified, is so zealously ambitious of Gods glory, that he cares not what he loseth, so God may be a gainer; he prefers the glory of God before credit, estate, relations. It was the speech of *Kittaz* that blessed Martyr Had I all the gold in the world to dispose of, I would give it to live with my relations, (though in prison) yet Jesus Christ is dearer to me than all.

3. A righteous person is one who values the jewel of a good conscience at an high rate; good conscience is a Saints Festival, his Musick, his Paradise, and he will rather hazard any thing than violate his conscience. They say of the *Irish*, if they have a good Skimmer (a warlike weapon)

they had rather take a blow on their Arm, than their Skimmeter should be hurt. To this I may compare a good conscience; a godly man had rather sustain hurt in his body or estate, than his conscience should be hurt; he had rather dye, than violate the Virginity of his conscience; such a man as this, is Evangelically righteous; and if God call him to it, he is fit to suffer.

2. Avoid those things which will hinder suffering.

1. *The love of the world*: God allows us the use of the world, 1 Tim. 6. 7. But take heed of the love of it; he that is in love with the world, will be out of love with the Cross, 2 Tim. 4. 10. Demas hath forsaken me, having loved this present world; he not only forsook Pauls company, but his doctrine. The love of the world choaks our zeal; a man wedded to the world, will for thirty pieces of silver betray Christ and a good cause. Let the world be as a loose garment, that you may throw off at pleasure; before a man can dye for Christ, he must be dead to the world. Paul was crucified to the world, Gal. 6. 14. It will be an easie thing to die, when we are dead before in our affections.

2. *Carnal-fear*. There is a two-fold fear.

* Incidam potius in Gehennam quam peccatum, Anselm.

1. *A filial fear*; when a man fears to displease God*; when he fears lest he should not hold out, this is a good fear; Blessed is he that fears alway; if Peter had feared his own heart, and said, Lord Jesus, I fear I shall forsake thee, Lord strengthen me, doubtless Christ would have kept him from falling.

2. There is a cowardly fear; when a man fears

ears danger more than sin; when he is afraid to
 do good, this fear is an enemy to suffering.
 God proclaimed that those who were fearful
 should not go to the wars; *Deutr.* 20. 8. The
 fearful are unfit to fight in Christs Wars; a
 man possessed with fear, doth not consult what
 is best, but what is safest. If he may save his E-
 state, he will snare his conscience. *Prov.* 29. 25.
the fear of man there is a snare. Fear made Pe-
 ter deny Christ; *Abraham* equivocate; *David*
 sin himself mad, fear will put men upon indi-
 rect courses, making them study rather compli-
 nce, than conscience. Fear makes sin appear
 little, and suffering great; the fearful man sees
 double, he looks upon the cross through his
 perspective twice as big it is; fear argues for-
 midness of spirit *, it will put one upon things * *Degeneres*
 most ignoble and unworthy; a fearful man will *animos timor*
 vote against his conscience; fear infebles, it is *arguit*.
 like the cutting off *Sampsons* locks; fear melts
 away the courage. *Josh.* 5. 1. *Their hearts melt*
because of you; and when a mans strength is
 gone, he is very unfit to carry Christs Cross;
 fear is the root of Apostasie. *Spira's* fear made
 him abjure and recant his Religion; fear doth
 one more hurt than the Adversary; it is not so
 much an enemy without the Castle, as a Traitor
 within endangers it; 'tis not so much sufferings
 without, as traiterous fear within which undoes
 a man; a fearful man is versed in no posture
 so much as in retreating; Oh take heed of this,
 be afraid of this fear. *Luke* 12. 4. *Fear not*
them that can kill the body. Persecutors can
 but kill the body which must shortly dye,
 the fearful are set in the fore-front of them
 that shall go to hell, *Rom.* 21. 8. Let us get

the fear of God into our hearts; as one wedge drives out another, so the fear of God will drive out all other base fear.

3.

3. Take heed of a facil spirit; a facil-spirited man will be turned any way with a word; he will be wrought as wax; he is so tame, that you may lead him whither you will. *Rom. 16.*

18. *With air pipes they deceive the hearts of the simple.* A facil Christian is malleable to any thing, he is like wool that will take any dye; he is a weak reed that will be blown any way with the breath of men; one day you may persuade him to engage in a good cause, the next day to desert it; he is not *ex quercu sed ex salice*; he is made of willow, he will bend every way: Oh take heed of a facil spirit; 'tis not ingenuity, but folly to suffer ones self to be abused. A good Christian is like *Mount Sion*, that cannot be moved, *Psal. 125. 1.* He is like *Fabricius*, of whom it was said, a man might as well alter the course of the Sun, as turn him aside from doing justice. A good Christian must be firm to his resolution, if he be not a *fixed*, he will be a *falling star*.

4.

4. Take heed of listning to the voice of the flesh. *St. Paul conferred not with flesh and blood, Gal. 1. 6.* The flesh will give bad counsel; first *Saul* consulted with the flesh, and afterwards he consulted with the Devil, he sends to the *Witch of Endor*; oh saith the flesh, the Cross of Christ is heavy, there is a nail in the yoke which will tear, and fetch blood; be as a deaf Adder, stopping your ears to the charmings of the flesh.

3. Promote those things which will help to suffer.

1. Inure your selves to suffering. 2 Tim. 2.

3. As a good Souldier of Christ endure hardship.

Jacob made the stone his pillow, Gen. 28. 18.

'Tis good for a man that he bear the yoke in his youth,

Lam. 3. 27. The bearing of a lighter cross

will fit for bearing an heavier: Learn to bear

a reproach with patience, and then you will

be fitter to bear an iron chain*. Saint Paul*

did dye daily; he began with lesser suffer-

ings, and so by degrees learned to be a Martyr;

as it is in sin, a wicked man learns to be ex-

pert in sin by degrees*; first he commits a

lesser sin, then a greater, then he arrives at

custome in sin, then he growes impudent in sin,

then he glories in sin, Phil. 3. 19. so it is in suffer-

ing, first a Christian takes up the chips of the

Cross, a disgrace, a prison, and then he carries

the Cross it self.

Alas how far are they from suffering, who in-

dulge the flesh; Amos 6. 4. that lye upon beds of

ivory, and stretch themselves upon their Couches; a

very unfit posture for suffering. That Souldier

is like to make but poor work of it, who is

stretching himself upon his bed, when he should

be in the field exercising his Arms*: What

shall I say saith Hierom, to those Christians who

make it all their care to perfume their cloaths, to

crisp their hair, to sparkle their Diamonds; but

if sufferings come, and the way to heaven hath

any water in it, they will not endure to set

their feet upon it! Most people are too ef-

feminate, they use themselves too nicely

and tenderly; those delicatuli, those silk-

en Christians, as (Tertulian calls them) that

pamper the flesh, are unfit for the School

of the Cross; the naked breast and bare shoulder

* Quid iste facit
secret in igne
qui Christum
rubuit in nubem?
* Nemo repente
fit turpis.

* Quid dicam
de his quibus
cura est ut
vestes bene ole-
ant, ut crines
caiamisro-
teantur, ut digiti
a nulis radiant,
& si via humi-
dior fiat vix in-
piment. Hier.

is

is too soft and tender to carry Christs Cross; inure your selves to hardship, do not make your pillow too easie.

2.

2. Be well skill'd in the knowledge of Christ; a man can never dye for him he doth not know. *2 Tim. 1. 12. For which cause I suffer these things, for I know whom I have believed.* Blinde men are alwayes fearful; a blinde Christian will be fearful of the Cross; enrich your selves with knowledge, know Christ in his vertues, Offices, Priviledges; see the preciousness in Christ; *1 Pet. 1. 7. To you that believe he is precious*; his Name is precious, 'tis as ointment poured forth; his Blood is precious, 'tis as balm poured forth; his Love is precious, 'tis as wine poured forth; Jesus Christ is made up of all sweets and delights. — *Ipse totus desideria*; — he is light to the eye, honey to the taste, joy to the heart; get but the knowledge of Christ, and you will part with all for him; you will embrace him, though it be in the fire; an ignorant man can never be a Martyr; he may set up an *Altar*, but he will never dye for an *unknown God*.

3.

3. Prize every truth of God; the filings of gold are precious, the least ray of truth is glorious. *Prov. 23. 23. Buy the truth, and sell it not.* Truth is the object of Faith, *2 Thes. 2. 13.* The seed of Regeneration, *James 1. 18.* The spring of Joy, *1 Cor. 13. 6.* Truth crowns us with Salvation, *1 Tim. 2. 4.* If ever you would suffer for the Truth, prize it above all things; he that doth not prize Truth above Life, will never lay down his life for the Truth. The blessed Martyrs sealed to the truth with their blood. There are two things God counts most dear

in-ear to him, his glory and his truth. I will, saith
our Bishop Jewel, deny my Bishoprick, I will deny
my name and credit, but the truths of Christ, I
cannot deny.

4. Keep a good conscience; if there be any
allowed in the soul, it will unfit for suf-
fering: A man that hath a Bile upon his shoul-
ders, cannot carry a heauey burthen; guilt of
conscience is like a Bile; he that hath this, can
never carry the Cross of Christ; if a ship be
sound and well rigged, it will sail upon the
water; but if it be full of holes, and leaks, it
will sink in the water: If conscience be full of
guilt, (which is like a leak in the Ship) it will
not sail in the bloody waters of persecution. An
house will not stand in a storm, the pillars of
being rotten; if a mans heart be rotten, he will
never stand in a storm of tribulation; how can a
guilty person suffer, when for ought he knows
he is like to go from the fire at the stake to hell-
fire! Let conscience be pure. *1 Tim. 3.9. Hold-*
fast the mystery of Faith in a pure conscience. A
good conscience will abide the fiery trial; this
made the Martyrs flames beds of Roses; good
conscience * is a wall of brass; with the *Le-^{*} Murus ahe-*
man, it laughs at the shaking of a Spear, neus esto, Nil
ob 41. 29. Let one be in Prison, good conscire sibi.
conscience is a Bird can sing in this Cage;
The *Austin* calls it the *Paradise* of a good con-
science.

5. Make the Scripture familiar to you,
Psal. 119. 50. The Scripture well digested by
meditation will fit for suffering; The Scripture
is a Christians Palladium, his Magazine and
fort-royal; it may be compar'd to the *Tower of*
David, on which there hang a thousand Bucklers,
Can.

5.

Cant. 4. 3. From these breasts of Scripture divine strength flows into the soul. *Col.* 3. 16. *Let the word of Christ dwell in you richly.* Hierom speaks of one who by frequent studying the Scripture, made his breast *bibliothecam Christi, the Library of Christ.* The blessed Scripture as it is an hony-comb for comfort, so an armory for strength; first, the Martyrs *hearts did burn within them* by reading the Scripture*, and then their bodies were fit to burn. The Scripture armes a Christian both against tentation and persecution.

Luk. 24. 32. *within them* by reading the Scripture*, and then their bodies were fit to burn. The Scripture armes a Christian both against tentation and persecution.

1. Against *Tentation.* Christ himself when he was tempted by the Diuel, ran to Scripture for armour, *it is written.* Three times he wounds the old Serpent with this sword. Hierom saith of Saint Paul, he could never have gone through so many tentations but for his Scripture-armour. Christian, art thou tempted? go to Scripture, gather a stone hence, to sling in the face of a Goliab-tentation; art thou tempted to pride? read that Scripture, *1 Pet.* 5. 5. *God resisteth the proud;* art thou tempted to lust? read *James* 1. 15. *When lust hath conceived, it bringeth forth sin, and sin when it is finished bringeth forth death.*

2. Against *persecution.* When the flesh draws back, the Scripture will recruit us, it will put armour upon us, and courage into us, *Rev.* 2. 10. *Fear none of those things which thou shalt suffer; behold the Diuel shall cast some of you into prison that you may be tried; and you shall have tribulation ten dayes: be thou faithful unto death, and I will give thee a Crown of life.* O saith the Christian I am afraid to suffer; *Fear none of those things thou shalt suffer.* But why should

suffer? I love God, and is not this sufficient? nay, but God will try your love; it is *ye may be tried*. Gods gold is best tried in the Furnace. But this persecution is so long. No, it is but for *ten dayes*; it may be lasting, but not everlasting: What are ten dayes put in the ballance with eternity? But what am I the better if I suffer? what comes of it? *I* (saith God) *give thee a Crown of life*; Though thy body be Martyr'd, thy soul shall be Crown'd. But I shall faint when trials come. *My grace shall be sufficient*, 2 Cor. 12. 9. The weak Christian hath Omnipotency to underprop it.

6. Get a suffering frame of heart.

Quest. What is that?

Ans. *A self-denying frame*: Matth. 16. 24. *any man will come after me, let him deny himself and take up the Cross*. Self-denial is the foundation of godliness; and if this be not well laid, the whole building will fall. If there be any lust in our souls which we cannot deny, it will turn at length either to scandal or apostasie. Self-denial is the thread which must run along through the whole work of Religion; the self-denying Christian will be the suffering Christian; *let him deny himself and take up his Cross*.

For the further Explication of this, I shall do two things.

1. Shew what is meant by this word *deny*.

2. What is meant by *self*.

1. What is meant by *deny*; the word ἀπαρ-
τισθαι, to deny, signifies to lay aside, to put off,
to annihilate ones self. Beza renders it *abdicet
seipsum*, let him renounce himself.

2 What

6.
Quest.
Ans.

2. What is meant by *self*; Self is taken four ways.

1. Worldly self.
2. Relative self.
3. Natural self.
4. Carnal self.

1. A man must deny *worldly self*; that is his *estate*. Matth. 19. 27. *Behold we have forsaken all, and followed thee.* The gold of *Ophir* must be denied for the pearl of price; Let their money perish with them (said that noble Marquess of *Vico*) who esteem all the gold and silver in the world worth one hours communion with Christ.

2. A man must deny *RELATIVE SELF*, his dearest *Relations* if God calls; if our nearest alliance, father or mother stand in our way, and would hinder us from doing our duty, we must either leap over them, or tread upon them. Luke 14. 26. *If any man comes to me, and hate not father and mother, and wife, and children, &c. he cannot be my Disciple.* Relations must not weigh heavier than Christ.

3. A man must deny *natural self*; he must be willing to become a sacrifice, and make Christ's Crown flourish, though it be in his ashes. Luke 14. 26. Rev. 12. 11. *They loved not their lives unto the death:* Jesus Christ was dearer to them than their own heart-blood.

4. A man must deny *self self*; this I take to be the chief sense of the Text.

1. He must deny *carnal ease*; the flesh cries out for ease, it is loth to put its neck under Christ's

Christ's yoke, or stretch it self upon the Cross; the flesh cries out, *there is a Lion in the way*, Prov. 22. 13. We must deny our self-ease; they that lean on the soft pillow of sloth, will hardly take up the Cross. 2 Tim. 2. 3. *Thou as a good soldier of Christ endure hardness*. We must force a way to heaven through sweat and blood. *Casars Souldiers did fight with hunger and cold*.

2. A man must deny *self-opinion*; every man by nature hath an high opinion of himself, he is drunk with spiritual pride; and a proud man is unfit for suffering, he thinks himself too good to suffer. What (saith he) I that am of such a noble descent, such high parts, such repute and credit in the world, shall I suffer? a proud man *disdains the Cross*; oh deny self-opinion; how did Christ come to suffer? *He humbled himself and became obedient unto death*, Phil. 2. 8. Let the plumes of pride fall.

3. A man must deny *self-confidence*; *Pe- ters confidence undid him*. *Matth. 26. 33, 34. Though all men shall be offended because of thee, yet will I never be offended; though I should dye with thee, yet will I not deny thee*. How did this man presume upon his own strength, as if he had more grace than all the Apostles besides? his denying Christ, was for want of denying himself; oh deny thy own strength; *Samp- sons strength was in his locks*; a Christian's strength lies in Christ; he who trusts to himself, shall be left to himself; he who goes out in his own strength, comes off to his own shame.

4. A man must deny *self-wisdom* *: We

* *Renunciet proprio ingenio*
Beza.

read

read of the wisdom of the flesh, 2 Cor. 1. 12. Self-wisdom is carnal policy; 'tis wisdom (saith the flesh) to keep out of suffering; 'tis wisdom not to declare against sin; 'tis wisdom to finde out subtile distinctions to avoid the Cross; the wisdom of the flesh is to save the flesh. Indeed there is a Christian prudence to be used; the Serpents eye must be in the Doves head; wisdom and innocency do well, but it is dangerous to separate them; cursed be that policy which teacheth to avoid duty; this wisdom is not from above, but is diabolish, James 3. 17. it is learned from the old Serpent; this wisdom will turn to folly at last; it is like a man, who to save his gold, throws himself over-board into the water; so the Politician to save his skin, will damn his soul.

5. A man must deny self-will; Saint Gregory calls the will the Commander in chief of all the faculties of the soul; indeed in innocency Adam had rectitude of minde, and conformity of will; the will was like an instrument in tune, it was full of harmony, and did tune sweetly to Gods will; but now the will is corrupt, and like a strong Tide carries us violently to evil; the will hath not only an indisposition to good, but an opposition, Acts 7. 51. Ye have alwayes resisted the Holy Ghost; there is not a greater enemy than the will, it is up in armes against God, 2 Pet. 2. 10. The will loves sinne, and hates the Cross. Now if ever we suffer for God; we must crosse our own will; the will must be martyred; a Christian must say, not my will Lord, but thy will be done.

6. A man must deny self-reasonings; the fleshy part will be reasoning & disputing against suffer-

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12. sufferings. Mark 2. 8. Why reason you these things
in your hearts? such reasonings as these will be-
gin to arise in our hearts.

1. Persecution is bitter.

1 Self-reas-

Ans. Oh but it is blessed! Jam. 1. 12. Bless-
ed is he that endureth temptation, &c. The Cross is
heavie, but the sharper the Cross, the brighter
the Crown.

2. But 'tis sad to part with Estate and
Relations.

2 Self-reas-
sonings

Ans. But Christ is better than all, he is
Manna to strengthen, he is wine to comfort, he
is salvation to crown.

3. But liberty is sweet.

3 Self-reason-
ning.

Ans. This restraint makes way for enlarge-
ment. Psal. 4. 1. Thou hast enlarged me in di-
stress; when the feet are bound with irons, the
heart may be sweetly dilated and enlarged.

Thus should we put to silence those self-reas-
sonings which are apt to arise in the heart a-
gainst sufferings.

This self-denying frame of heart is very hard;
this is to pluck out the right eye; one faith, a man
hath not so much to do in over-coming men and
Divels, as in over-coming himself.

— Fortior est qui se, quam qui fortissima vincit
Mentia. —

Self is the Idol; and how hard is it to sacri-
fice this Idol, and to turn self-seeking into self-
denial? but though it be difficult, it is essentially
necessary to suffering; a Christian must first lay
down self, before he can take up the Cross.

Alas how far are they then from suffering, that

E c

cannot

cannot deny themselves in the least things? in their *dys* or *apparel*; who instead of martyring the flesh, pamper the flesh; instead of taking up the *Cross*, take up their *Cups*; is this self-denial, to let loose the reins to the flesh? 'tis sure, they who cannot deny themselves, if sufferings come, they will deny Christ. Oh Christians, as ever you would be able to carry Christs Cross, begin to deny your selves; consider,

1. Whatever you deny for Christ, you shall finde again in Christ. *Matth. 19. 29. Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my Names sake, shall receive an hundred fold, and shall inherit everlasting life.* Here is a very saving bargain; is it not gain enough to have ten in the hundred, nay above an hundred for one.

2. 'Tis but equity that you should deny your selves for Christ; did not Jesus Christ deny himself for you? he denied his joy, he left his fathers bosome, he denied his honour he endured *the shame*, Heb. 12. 2. He denied his life, he poured out his blood as a sacrifice upon the Altar of the Cross, *Col. 1. 20.* Did Christ deny himself for you, and will not you deny your selves for him?

3. Self-denial is the highest sign of a thorow-paced Christian; hypocrites may have great knowledge, and make large profession, but it is only the true-hearted Saint that can deny himself for Christ. I have read of an holy man who was once tempted by Satan, to whom Satan said, Why takest thou all this pains? Thou watchest and fastest, and abstainest from sinne,

O man, what dost thou more than I? Art thou no Drunkard, no Adulterer? no more am I: Dost thou watch? let me tell thee, I never slept: Dost thou fast? I never eat; What dost thou more than I? Why, saith the good man, I will tell thee Satan, I pray, I serve the Lord, nay more than all, *I deny my self*; nay then, saith Satan, thou goest beyond me, for I exalt my self, and so vanished. Self-denial is the best touchstone of sincerity; by this you go beyond hypocrites.

4. To deny your selves is but what others have done before you. *Moses* was a self-denier, he denied the honours and profits of the Court, *Hebr. 11. 25.* *Abraham* denied his own Country at Gods call, *Hebr. 11. 8.* *Marcus Aurelius* who lived in the time of *Nero* the Emperour, endured great torments for Religion; if he would but have given an half-penny towards the re-building of the Idols Temple, he might have been released; but he would not do it, though the giving of an half-penny might have saved his life; here was a self-denying Saint.

5. There is a time shortly coming, that if you do not deny the world for Christ, the world will deny you; the world now denies satisfaction, and ere long it will deny house-room; it will not suffer you so much as to breath in it, it will turn you out of possession; and which is worse, not only the world will deny you, but Christ will deny you. *Matth. 10. 33.* *Whosoever shall deny me before men, him will I also deny before my Father which is in heaven.*

7. Get suffering graces, these three in particular!

E c 2

1. Faith,

1. Faith.
2. Love.
3. Patience.

1. Suffering grace is *faith*. Ephel. 6. 16. *Above all taking the shield of faith*; the presence of faith is one thing, the use of faith another; the hypocrite makes faith a *cloak*, the Martyr makes it a *shield*; a shield is useful in time of danger, it defends the head, it guards the vitals; such a shield is faith, faith is a furnace-grace. 1 Pet. 1. 7. *Though it be tried with fire, it is found unto praise and honour*. Faith like *Hercules club*, beats down all oppositions; by faith we resist the Devil, 1 Pet. 5. 9. By faith we resist unto blood, Heb. 11. 34. Faith is a victorious grace; the Believer will make Christs crown flourish, though it be in his own ashes; an unbeliever is like *Reuben, unstable as water, he shall not excel*, Gen. 49. 4. A believer is like *Joseph, who, though the Archers shot at him, his bow abode in strength*. Cast a believer upon the waters of affliction, he can follow *Christ upon the water*, and not sink; cast him into the fire, his zeal burns hotter than the flame; cast him into prison, he is enlarged in spirit; *Paul and Silas* had their prison songs. Psal. 91. 13. *Thou shalt tread upon the Lion and the Adder*. A Christian arm'd with faith as a Coat of Mail, can tread upon those persecutions which are fierce as the Lion, and sting as the Adder; get faith.

Q. f.

Q. est. But how comes faith to be such Armour of proof?

Ans.

Ans. Six manner of ways.

1. Faith

1. Faith unites the soul to Christ, and that blessed head sends forth spirits into the members. *Phil. 4. 13. I can do all things through Christ, &c.* Faith is a grace lives all upon the borrow; as when we want water, we go to the Well and fetch it; when we want gold, we go to the Mine; so faith goes to Christ, and fetcheth his strength into the soul, whereby it is enabled both to do and suffer; hence it is faith is such a wonder-working grace.

2. Faith works in the heart a contempt of the world; faith gives a true map of the world, *Eccles. 2. 11.* Faith shews the world in its night-dress, having all its jewels pull'd off; Faith makes the world appear in an Eclipse; the believer sees more Eclipses than the Astronomer; Faith shews the soul better things than the world; it gives a sight of Christ and glory, it gives a prospect of heaven; as the Mariner in a dark night climbs up to the top of the Mast, and cries out, *stellam video, I see a star*; so Faith climbs up above sense and reason into heaven, and sees Christ, that bright morning star; and the soul having once viewed his superlative excellencies, becomes crucified to the world; oh faith the Christian, shall not I suffer the loss of all these things, that I may enjoy Jesus Christ!

3. Faith gets strength from the promise; Faith lives in a promise; take the fish out of the water, and it dies; take Faith out of a promise, and it cannot live; the promises are breasts of consolation; the childe by sucking the breast gets strength; so doth Faith by sucking the breast of a promise. When a Garison is besieged, and is ready almost to yield to the Enemy,

Auxiliarie forces are sent in to relieve it; so when Faith begins to be weak, and is ready to faint in the day of battle, then the promises muster their forces together, and all come in for faiths relief, and now it is able to hold out in the fierie trial.

4. Faith gives the soul a right notion of suffering; faith draws the true picture of sufferings; what is suffering? faith faith; it is but the suffering of the bodie, that bodie which must shortly by the course of nature drop into the dust. Persecution can but take away my life; an Ague or Feaver may do as much; now faith giving the soul a right notion of sufferings, and taking (as it were) a just measure of them, enables a Christian to prostrate his life at the feet of Christ.

5. Faith reconciles providences and promises; as it was in *St. Paul's* voyage, providence did seem to be against him, there was a cross winde did arise, called *Euroclydon*, *Acts 27. 14.* but God had given him a promise that he would save his life, and the lives of all that sailed with him in the Ship, *Vers. 24.* therefore when the winde blew never so contrary, *Paul* believed it would at last blow him to the Haven; so when sense faith, Here is a cross providence, sufferings come, I shall be undone; then faith faith, *all things shall work for good to them that love God*, *Rom. 8. 28.* This providence, though bloody, shall fulfill the promise; affliction shall work for my good, it shall heal my corruption, and save my soul. Thus faith making the winde and tide go together, the winde of a providence with the tide of the promise, enables a Christian to suffer persecution.

6. Faith picks sweetness out of the Cross; faith shews the soul God reconciled, and sin pardoned; and then how sweet is every suffering? The *Bee* gathers the sweetest honie from the bitterest herb.

— *Sape tulit lassus succus amarus operis.* —

So faith from the sharpest trials gathers the sweetest comforts, faith looks upon suffering as Gods love-token: Afflictions (faith *Nazianzen*) are sharp arrows, but they are shot from the hand of a loving Father; faith can taste honey at the end of the rod; faith fetches joy out of suffering, *John* 16. 20. Faith gets an honeycomb in the be'ly of the Lion, it finds a jewel under the cross; and thus you see how faith comes to be such Armour of proof; *above all taking the shield of Faith*; a believer having cast his Anchor in heaven, cannot sink in the waters of persecution.

2. Suffering grace is *love*; get hearts fired with love to the Lord Jesus; love is a grace both active and passive.

1. Love is *active*, it layes a Law of constraint upon the soul. *2 Cor.* 5. 14. *The love of Christ constrains me*; love is the wing of the soul that sets it a flying, and the weight of the soul that sets it a going; love never thinks it can do enough for Christ; as he who loves the world, never thinks he can take pains enough for it; love is never weary, it is not tired, unless with its own slowness.

2. Love is *passive*, it enables to suffer; a man that loves his friend, will suffer any thing for him rather than he shall be wronged. The *Curtiz*

laid down their lives for the *Romans*, because they loved them; love made our dear Lord suffer for us; *per vulnera viscera*: as the Pelican out of her love to her young ones, when they are bitten with Serpents, feeds them with her own blood to recover them again; so when we had been bitten by the old Serpent, that Christ might recover us, he did feed us with his own blood. *Jacob's* love to *Rachel*, made him almost hazard his life for her. *Many waters cannot quench love, Cant. 8. 7.* No not the waters of persecution; *love is strong as death, Cant. 8. 6.* Death makes its way through the greatest oppositions; so love will make its way to Christ through the Prison and the Furnace. But all pretend love to Christ; how shall we know that we have such a love to him as will make us suffer?

1. True love is *amor amicitiae*, a love of friendship, which is genuine and ingenuous, when we love Christ for himself; there is a mercenary and meretricious love, when we love divine objects *propter aliud*, for something else: A man may love the Queen of truth for the jewel at her ear, because she brings preferment; a man
 * Cant. 5. 11. may love Christ for his *head of gold* *, because he enricheth with glory; but true love is when we love Christ for his *loveliness*, namely, that infinite and superlative beauty which shines in him*;
 * *Jesus propter Jesum.* Ang. as a man loves sweet wine for its self.

2. True love is *amor desiderii*, a love of desire, when we desire to be united to Christ as the fountain of happiness; love desires union; the soul that loves Christ, is ambitious of death, because this dissolution tends to union; Death slips one knot, and ties another.

3. True

3. True love is *amor benevolentia*; a love of benevolence; when so far as we are able we endeavour to lift up Christs name in the world; as the wise men brought him gold and frankincense, Matth. 2. 11. so we bring him our tribute of service, and are willing that he should rise, though it be by our fall. In short, that love which is kindled from heaven, makes us give Christ the preheminance of our affection. *Cant. 8. 2. I would cause thee to drink of spiced wine, and the joyce of my Pomgranates.* If the Spouse hath a cup which is more juyce and spiced, Christ shall drink off that; indeed we can never love Christ too much; we may love gold in the excess, but not Christ; the Angels do not love Christ to his worth. Now when love is boyled up to this heighth, it will enable us to suffer; *love is strong as death*; the Martyrs first burned in love, and then in fire.

3. The third suffering grace is *patience**; 3.
patience is a grace made and cut out for suffering*; ** Gaudet patientia duris.*
patience is a sweet submission to the will of God, whereby we are content to bear any thing that he is pleased to lay upon us. *Lucan. * Sine ferro et flamma Martyres esse possumus, sine patientia non possumus.*
Patience makes a Christian invincible, it is like the Anvil that bears all stroaks. We cannot be men without patience; passion doth unman a man, it puts him beside the use of reason; we cannot be Martyrs without patience, patience makes us endure, *James 5. 10.* We reade, *Revel. 13. 2. of a beast like unto a Leopard; and his feet were as the feet of a Bear. and the Dragon gave him his power, &c.* This Beast is to be understood of the Antichristian power. Antichrist may be compared to a *Leopard* for subtilty and

and fierceness; and on his head was the name of blaspheming, vers. 1. which agrees with that description of the man of sin. *2 Thes. 2. 4. He sitteth in the Temple of God, shewing himself that he is God*; and the Dragon gave him power, Vers. 2. that is the Divil; and it was given to him to make war with the Saints, Rev. 13. 7. Well, how come the Saints to bear the heat of this fiery trial? Vers. 10. *Here is the patience of the Saints*; patience overcomes by suffering. A Christian without patience, is like a Souldier without arms; faith keeps the heart up from sinking, patience keeps the heart down from murmuring; patience is not provoked by injuries, it is sensible but not peevish; patience looks to the end of sufferings; this is the Motto;

— *Deus dabit his quoque finem.*

As the Watchman waits for the dawning of the morning, so the patient Christian suffers and waits, till the day of glory begins to dawn upon him; Faith saith, *God will come*; and patience saith, *I will stay his leisure*; these are those suffering graces which are a Christians Armour of proof.

3.

8. Treasure up suffering promises; the promises are faiths bladders to keep it from sinking, they are the breast-milk a Christian lives on in time of sufferings, they are honey at the end of the Rod; hoard up promises.

1. God hath made promises of direction, that he will give us a Spirit of wisdom in that hour, teaching us what to say, *Luke 21. 15. I will give you a mouth and wisdom, which all your adversaries*

aries shall not be able to gain-say nor resist. You shall not need study, God will put an answer in your mouth; this many of Gods sufferers can set their seal to; the Lord hath on a sudden started such words into their mouths, as their enemies could easier censure than contradict.

2. God hath made promises of protection. *Mtts 18. 9. No man shall set on thee to hurt thee.* How safe was *Paul*, when he had Omnipotency in himself to skreen off danger? and *Luke 1. 18. There shall not an hair of your head perish.* Persecutors are Lions, but chained Lions.

3. God hath made promises of his special presence with his Saints in suffering. *Psal. 91. 15. I will be with him in trouble.* If we have such a friend to visit us in prison, we shall do well enough; though we change our place, we shall not change our Keeper; *I will be with him.* God will hold our head and heart when we are fainting! What if we have more afflictions than others, if we have more of Gods company? Gods honour is dear to him; it would not be for his honour to bring his children into sufferings, and leave them there; he will be with them to animate and support them; yea, when new troubles arise. *Job 5. 19. He shall be with thee in six troubles.*

4. The Lord hath made promises of deliverance: *Psal. 91. 15. I will deliver him and honour him;* God will open a back-door for his people to escape out of sufferings. *1 Cor. 10. 13. Ποίησει τὴν ἐκβάσιν, He will with the temptation make a way to escape.* Thus he did to *Peter. Acts 12. 10. Peters* prayers had opened heaven, and Gods Angel opens the prison; God

God can either prevent a snare, or break it. *Pfal. 68.20. To God the Lord belong the issues from death.* He who can strengthen our faith can break our fetters; the Lord sometimes makes the enemies instruments of breaking those snares which themselves have laid, *Exher 8.8.*

5. In case of Martyrdom God hath made promises of consolation. *John 16.22. Your sorrow shall be turned into joy*; there is the water turned into wine. *Acts 23.11. Be of good cheer Paul.* In time of persecution God broacheth the wine of consolation; cordials are kept for fainting. *Philip Lantgrave of Hesse professed se divinas Martyrum consolationes sensisse. Stephen saw the heavens opened, Acts 7.56. Glover that blessed Martyr cried out at the stake in an holy rapture, He is come, he is come,* meaning the Comforter.

6. Promises of Compensation; God will abundantly recompence all our sufferings, *in this life an hundred fold*, and in the world to come, *life everlasting*, *Matth. 19.29.* This *Austin* calls the best and greatest usury; our losses for Christ are gainful. *Matth. 10.39. He that loseth his life for my sake shall finde it.* These suffering promises should we treasure up, and by holy meditation suck sweetness and strength out of them.

9. Set before your eyes suffering examples, look upon others as patterns to imitate. *1am. 5.16. Take my Brethren the Prophets, ὑποδειγμα, for an example of suffering affliction.* Examples have more influence upon us than precepts; the one instruct, the other animate; as they

they shew Elephants the blood of Grapes and
 Mulberries, to make them fight the better; so
 the Holy Ghost shews us the blood of Saints and
 Martyrs, to infuse a spirit of zeal and courage
 to us: *Michaiab* was in the prison, *Jeremiab*
 the Dungeon, *Isaiab* was sawn asunder. The
 primitive Christians though their flesh boyled,
 roasted, dismembred *, yet like the Adamant * *Alii flammis*
 they remained invincible; such was their zeal *exusti, alii pa-*
 and patience in suffering, that their persecutors *bulo cruciati.*
 stood amazed, and were more weary in tor-
 menting, than they were in enduring *: *John * Tertul. in*
Bulle when he was brought to be burned, they *Apol.*
 put upon his head a tripple crown of paper
 painted with red Divels, which when he saw,
 with he, my Lord Jesus Christ wore a crown
 of thorns for me, why then shall I not wear
 this crown, how ignominious soever? *Polycarp*
 Bishop of *Smyrna*, when he came before the Pro-
 consul, he bade him deny Christ, and swear by
 the Emperour; he replied, I have served Christ
 these eighty six years, and he hath not once
 hurt me, and shall I deny him now *? *Sanders * Oitoginta sex,*
 that blessed Martyr, said, Welcome the Cross *annos illi jam*
 of Christ; my Saviour began to me in a bitter *in servitii, &c.*
 cup, and shall not I pledge him? You *Baynham*,
 you Papists that look for myracles, I feel no
 more pain in the fire, than if I were in a bed
 of Down. Another of the Martyrs said. The
 ringing of my chain hath been sweet Musick in
 my ears; O what a comforter (saith he) is a
 good conscience! Another Martyr kissing
 the stake, said, I shall not lose my life, but
 change it for a better; instead of Coals I
 shall have Pearls! Another when the chain was
 fastning

* *Mori se quam
simere malle.
Plur.*

fastning to him, said, Blessed be God for this wedding girdle! These suffering examples we should lay up, God is still the same God; he hath as much love in his heart to pity us, and as much strength in his arm to help us; let us think within our selves what courage the very Heathens have shewn in their sufferings: *Julius Caesar* was a man of an heroick spirit; when he was foretold of a conspiracy against him in the Senate house, he answered, he had rather dye than fear *. *Mutius Scaevola* having his hand held over the fire, till the flesh fried, and his sinews began to shrink, yet did bear it with an undaunted spirit. *Quintus Curtius* reports of *Lydimachus* a brave Captain, that being adjudged to be cast naked to a Lion, when the Lion came roaring upon him, *Lydimachus* wrapped his shirt about his arm, and thrust it into the Lions mouth, and taking hold of his tongue, killed the Lion. Did nature infuse such a spirit of courage and gallantry into Heathens! how should grace much more into Christians? let us be of *St. Paul's* mind, *Acts 20. 24.* Not counting my life dear, so that I might finish my course with joy.

10.

10. Let us lay in suffering considerations. A wise Christian is considerative.

1.

1. Consider who we suffer for; it is for Christ, and we cannot suffer for a better friend; there is many a man will suffer shame and death for his lusts; he will suffer disgrace for a drunken lust, he will suffer death for a revengeful lust. Shall others dye for their lusts, and shall not we dye for Christ? Will a man suffer for that lust which damns him, and shall not we suffer

suffer for that Christ which saves us? Oh remember, we espouse Gods own quarrel, and he will not suffer us to be loofers; if no man shall kindle fire on Gods Altar for nought, Mal. 1. 10. then surely no man shall sacrifice himself for God in the fire for nought.

2. It is a great honour to suffer persecution. Ambrose speaking in the *encomium* of his sister, said, *appellabo Martyrem*, I will say this of her, *she was a Martyr*; it is a great honor to be singled out to bear witness to the truth. *Acts 5. 41.* They departed from the Council, rejoicing that they were counted worthy to suffer shame for his Name; 'tis a title that hath been given to Kings, Defenders of the Faith; a Martyr is in a special manner, a Defender of the Faith; Kings are Defenders of the Faith by their Swords, Martyrs by their blood *. Gregory Nazianzen calls A * *Reges Boni* *Manafius*, *πρόβολον τῆς ἀληθείας*, the Bulmark of servant fides *gladio Marty-* *truth*; 'tis a credit to appear for God. Martyrs *yes sanguine.* are not only Christs Followers, but his Ensign-bearers: The Romans had their *Camilli* and *Fabricii*, brave Warriors which grac'd the field; God calls out none but his Champions to fight his battles; we read *Abraham* called forth his trained souldiers, *Gen. 14. 14.* such as wear more expert and valiant. What an honour is it to be one of Christs trained-band? The Disciples dreamed of a temporal reign, *Acts 1. 6.* Christ tells them, *Vers. 8.* *Ye shall be witnesses unto me in Jerusalem, &c.* To bear witness by their sufferings to the truth of Christs Divinity and Passion, was a greater honour to the Disciples, than to have had a Temporal reign upon earth; a bloody Cross is

is more honourable than a purple Robe; persecution is called the *fiery trial*, 1 Pet. 3. 12. God hath two fires; one where he puts his gold, and another where he puts his dross; the fire where he puts his dross, is hell fire; the fire where he puts his gold, is the fire of persecution; God honours his gold when he puts it into the fire. 1 Pet. 1. 7. 1 Pet. 4. 14. *A spirit of glory rest upon you.* Persecution as it is a badge of our Order, so an Ensigne of our Glory, what greater honour can be put upon a mortal man, than to stand up in the cause of God? and not only to dye in the Lord, but to dye for the Lord. Ignatius called his fetters his spiritual Pearls; Saint Paul gloried more in his iron chain, than if it had been a gold chain, Acts 28. 20.

3. Consider what Jesus Christ endured for us, Calvin saith, Christs whole life was a series of suffering: Christian, what is thy suffering? art thou poor? so was Christ? *Matth. 8. 20. Foxes have holes, and the Birds of the Ayre have Nests, but the Son of man hath not where to lay his head.* Art thou surrounded with enemies? so was Christ. *Acts 4. 27. Against thy holy child Jesus whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, &c. were gathered together.* Do our enemies lay claim to Religion? so did his? *Matth. 27. 6. The chief Priests took the silver pieces, and said, It is not lawful to put them into the Treasury, because it is the price of blood.* Godly persecutors! Art thou reproached? so was Christ. *Matth. 27. 29. They bowed the knee before him, and mocked him, saying, Hail, King of the Jews.* Art thou slandered?

dered? so was Christ. *Matth. 9. 34. He casteth out Devils through the Prince of Devils.* Art thou ignominiously used? so was Christ. *Mark 14. 65. Some began to spit upon him.* Art thou betrayed by friends? so was Christ. *Luke 22. 48. Judas betrayest thou the Son of man with a kiss?* Is thy Estate sequestred? and do the wicked cast lots for it? so Christ was dealt with. *Matth. 27. 34. They parted his garments, casting lots.* Do we suffer unjustly? so did Christ? his very Judge did acquit him. *Luke 23. 4. I then said Puer to the chief Priests, and to the people, I finde no fault in this man.* Art thou barbarously dragged and haled away to suffering? so was Christ. *Matth. 27. 2. When they have bound him (though he came to loose them) they led him away.* Dost thou suffer death? so did Christ: *Luke 23. 33. When they were come to Calvary, there they crucified him.* They gave him gall and vinegar to drink; the one deciphering the bitterness, the other the sharpness of his death. Christ under-went not only the blood of the Cross, but the curse of the Cross, *Gal. 3. 13.* He had an agony in his soul, *Matth. 26. 38. περίλυπός ἐστιν ψυχὴ ἡ ἐμὴ* My soul is excreating sorrowful unto death. The soul of Christ was over-cast with a cloud of Gods displeasure; the Greek Church speaking of the sufferings of Christ, calls them ἀγνώστα παθήματα, *unknown sufferings.* Did the Lord Jesus endure all this for us, and shall not we suffer διὰ Χριστοῦ persecution for his Name? say as holy Ignatius*, ἀποθάνειν, ὃ ἐγὼ εἰμι willing to dye for Christ, for Christ my love ἐμὸν ἔδωκεν was crucified. Our cup is nothing to the *ἰσαύροταί* cup Ignat.

cup which Christ drank; his cup was mixed with the wrath of God; and if he did bear Gods wrath for us, well may we bear mans wrath for him.

4. Great is the honour we bring to Christ and the Gospel by suffering; it was an honour to *Cesar* that he had such Souldiers as were able to fight with hunger and cold, and endure hardship in their marches. It is an honour to Christ that he hath such listed under him as will leave all for him; it proclaims him to be a good Master, when his servants will wear his Livery, though it be sullied with disgrace, and lined with blood; *Pauls* iron chain made the Gospel wear a golden chain. *Tertullian* saith of the Saints in his time, they took their sufferings more kindly, than if they had had deliverance *. Oh what a glory was this to the truth, when they durst embrace it in the flame! And as the Saints sufferings *dorn* the Gospel, so they *propagate* it. *Bahl* saith, the zeal and constancy of the Martyrs in the Primitive times, made some of the Heathens to be Christianized.

* *Magis damnati quam absoluti gaudent.* Tert. A. pol.

— *Sanguine fundata est Ecclesia, sanguine crevit.*—

The showres of blood have ever made the Church fruitfull, *Phil. 1. 13.* *Pau.*'s being bound made the truth more enlarged; the Gospel hath always flourished in the ashes of Martyrs.

5. It is that we have engaged our selves to in Baptism; there we took our press-money; we solemnly vowed that we would be true to Christs interest,

interest, and fight it out under his Banner to the death; and how often have we in the blessed Supper, taken the oath of allegiance to Jesus Christ, that we would be his liege-servants, and that death should not part us! Now if when being called to it, we refuse to suffer persecution for his Name, Christ will bring our Baptism as an inditement against us; Christ is called *the Captain of our salvation*, *Hebr. 2. 10.* We have listed our selves by name under this Captain; now if for fear we shall flye from our colours, it is perjury in the highest degree; and how shall we be able to look Christ in the face another day *? That * *Summum crede nefas,* oath which is not kept *invisibly*, shall be *Ec. Juvenal* punished *infallibly*; where doth the *sat. 10.* flying round of curses light, but in the house of him that ** Zach. 5. 4.* *sweareth false* *.

6. Our sufferings are light. *2 Cor. 4. 17.* *This light affliction, &c.* It is heavy to flesh and blood, but it is light to Faith; affliction is light in a three-fold respect.

1. It is light in comparison of sin; he that feels sin heavy, feels suffering light; sin made Paul cry out, *O wretched man that I am*, *Rom. 7.* He doth not cry out of his iron chain, but of his sin; the greater noise drowns the lesser; when the Sea roars, the Rives are silent; he that is taken up about his sins, and sees how he hath provoked God, thinks the yoke of affliction light, *Micah 7. 9.*

2. Affliction is light in comparison of hell; what is persecution to damnation? what is the fire of Martyrdom to the fire of the damned? it is no more than the pricking of a pin

to a deaths wound. *Who knoweth the power of thine anger?* Psal. 90. 11. Christ himself could not have born that anger, had he not been more than a man.

3. Affliction is light in comparifon of glory; the *weight of glory* makes perfecution light; if faith *Chryfustom*, the torments of all the men in the world could be laid upon one man, it were not worth one hours being in heaven; and if perfecution be light, we should in a manner fet light by it; let us neither faint through unbelief, nor fret through impatience.

7. Our fufferings are fhort. *1 Peter* 5. 10. *After ye have fuffered awhile*; or as it is in the Greek, *ὀλίγον*, a little; our fufferings may be lafting, not everlafting; affliction is compared to a cup, Lam. 4. 21. The wicked drink of a Sea of wrath, which hath no bottom, it will never be emptied; but it is only a cup of Martyrdom, and God will fay, *Let this Cup pafs away.* *Pfal.* 125. 3. *The rod of the wicked fhall not reft upon the lot of the righteous*; the rod may be there, it fhall not reft; Chrift calls his fufferings *an hour*, *Luke* 12. 53. Can we not fuffer one hour? perfecution is *aspera*, but *brevis*; though it hath a ftinging to torment, yet it hath a wing to flye: *Ifa.* 35. 10. *Sorrow fhall flye away*; it is but awhile when the Saints fhall have a Writ of eafe granted them, they fhall weep no more, fuffer no more; they fhall be taken off the torturing wrack, and laid in Chriffs bofom; the people of God fhall not always be in the iron Furnace, a year of Jubile will come; the water of perfecution like a Land-flood, will foon be dried up.

8. While

8. While we suffer for Christ, we suffer with Christ. *Rom. 8. 17. If we suffer with him, &c.* Jesus Christ bears part of the suffering with us; oh saith the Christian, I shall never be able to hold out; but remember thou sufferest with Christ, he helps thee to suffer. As our blessed Saviour said, *John 16. 32. I am not alone, the Father is with me*: So a believer may say, I am not alone, my Christ is with me, he bears the heaviest end of the Cross. *2 Cor. 12. 9. My grace is sufficient for thee.* *Deut. 33. 27. Underneath are the everlasting arms*; if Christ put the yoke of persecution over us, he will put his armes under us; the Lord Jesus will not only crown us when we conquer, but he will enable us to conquer; when the Dragon fights against the godly, Christ is that *Michael* which stands up for them, and helps them to overcome, *Dan. 12. 1.*

9. He that refuseth to suffer persecution, shall never be free from suffering,

1. *Internal sufferings*; he that will not suffer for conscience, shall suffer in conscience; thus *Francis Spira*, after he had for fear abjur'd that doctrine which once he professed, was in great terrour of minde, and became a very Anatomy; he professed he felt the very pains of the damned in his soul; he who was afraid of the stake was set upon the wrack of conscience.

2. *External sufferings.* *Pendleton* who refused to suffer for Christ, not long after, his house was on fire, and he was burned in it; he who would not burn for Christ, was afterwards made to burn for his sins.

How to be prepared for persecution.

3. *Eternal sufferings* : Jude 7. *Suffering the vengeance of eternal fire.*

10.

10. These present sufferings cannot hinder a man from being blessed. *Blessed are they that are persecuted, &c.* We think *beati divites*, blessed are they that are rich, nay, but blessed are they that are persecuted. Jam. 1. 12. *Blessed is the man that endures temptation.* 1 Peter 3. 14. *If ye suffer for righteousness sake, happy are ye.*

That persecution cannot hinder us from being blessed, I shall prove by four demonstrations.

1. They are blessed, who have God for their God. Psal. 144. 15. *Happy is that people whose God is the Lord*; but persecution cannot hinder us from having God for our God. Dan. 3. 17. *Our God is able to deliver us*; though persecuted, yet they could say, *our God*; therefore persecution cannot hinder us from being blessed.

2. They are blessed whom God loves, but persecution cannot hinder the love of God. Rom. 8. 35. *Who shall separate us from the love of Christ? shall persecution?* The Goldsmith loves his gold as well when it is in the fire, as when it is in his bag; God loves his children as well in adversity, as in prosperity. Revel. 3. 19. *As many as I love I rebuke*; God visits his children in prison. Acts 23. 11. *Be of good cheer, Paul.* God sweetens their sufferings. 2 Cor. 1. 5. *As the sufferings of Christ abound in us, so our consolation also aboundeth.* As the mother having given her child a bitter pill, gives it afterwards a lump of sugar; persecution

secution is a bitter pill, but God gives the comforts of his Spirit to sweeten it; if persecution cannot hinder Gods love, then it cannot hinder us from being blessed.

3. They are blessed for whom Christ prays, but such as are persecuted, have Christ praying for them. *John 17. 12. Keep through thy own Name those whom thou hast given me;* which prayer, though made for all believers, yet especially for his Apostles, which he foretold should be Martyrs, *John 16. 2.* Now if persecution cannot hinder Christs prayer for us, then it cannot impede or obstruct our blessedness.

4. They are blessed that have sin purged out; but persecution purgeth out sin, *Isa. 27. 9. Hebr. 12. 11.* Persecution is a corrosive to eat out the proud flesh, it is a Fan to winnow us, a fire to refine us; persecution is the physick God applies to his children, to carry away their ill humours; that surely which purgeth out sin, cannot hinder blessedness.

II. The great suffering consideration is the glorious reward which follows sufferings; *theirs is the Kingdom of heaven;* the hope of reward, saith Saint Basil, is very powerful and moving. *Moses* had an eye at the recompence of reward, *Heb. 11. 26.* yea, Christ himself, *Heb. 12. 2.* Many have done great things for hope of a temporal reward; *Camillus* when his Countrey was oppressed by the *Galls*, ventured his life for his Countrey to purchase fame and honour; if men will hazard their lives for a little temporal honour, what should we do for the reward of glory? A Merchant,

II.

saith *Chrysostom*, doth not mind a few storms at Sea, but he thinks of the emolument and gain when the Ship comes fraught home; so a Christian should not be over-solicitous about his present sufferings, but think of the rich reward when he shall arrive at the heavenly Port.

* *Noli attendere quaiiturus sis, sed quo rexturus.* Aug.

Great is your reward in heaven *. *Verf. 12.* The Cross is a golden Ladder, by which we climb up to heaven; a Christian may lose his life, but not his reward; he may lose his head, but not his crown; if he that gives a cup of cold water, shall not lose his reward, then much less he that gives a draught of warm blood; the reward of glory may sweeten all the waters of *Marah*, it should be a spur to Martyrdom.

Caution. Not that we can merit this reward by our sufferings. *Rev. 2. 10. I will give thee a Crown of life.* The reward is the Legacy which free-grace bequeaths. Alas, what proportion is there between a drop of blood, and a weight of glory? Christ himself as he was man only (setting aside his Godhead) did not merit by his sufferings: For 1. Christ as he was man only, was a creature; now a creature cannot merit from the Creator. 2. Christ's sufferings as he was man only, were finite, therefore could not merit infinite glory; indeed as he was God, his sufferings were meritorious; but consider him purely as man, they were not. This I urge against the Papists; if Christ's sufferings as he was man only, (though as man, he was above the Angels) could not merit; then what man upon Earth, what Prophet or Martyr is able to merit any thing by his sufferings.

But

But though we have no reward *ex merito*, by merit, we shall have it *ex gratis*, by grace; so it is in the Text, *Great is your reward in heaven*. The thoughts of this reward should animate Christians *. Look upon the Crown, and faint if you can; the reward is as far above your thoughts, as it is beyond your deserts; a man that is to wade through a deep water, fixeth his eyes upon the firm Land before him; while Christians are wading through the deep waters of persecution, they should fix the eyes of their faith on the Land of promise; *great is your reward in heaven*. They that bear the Cross patiently, shall wear the Crown triumphantly.

Christs suffering Saints shall have greater degrees in glory, *Matth. 19. 28*. God hath his highest seat, yea, his *Thrones* for his Martyrs; it is true, he that hath the least degree of glory, a door-keeper in heaven, will have enough; but as *Joseph* gave to *Benjamin* a double mess above the rest of his brethren, so God will give to his sufferers a double portion of glory; some orbs in heaven are higher, some stars brighter; Gods Martyrs shall shine brighter in the heavenly Horizon.

Oh often look upon the recompence of reward; not all the silks of *Persia*, the spices of *Arabia*, the gold of *O'bir*, can be compared to this glorious reward: How should the thoughts of this whet and steel us with courage in our sufferings! when they threatned *Basil* with banishment, he comforted himself with this, that he should be either under heaven, or in heaven *. It was the hope of this reward

* *Aut sub caelo, which aut in caelo.*

which did so animate those Primative Martyrs, who when there was incense put into their hands, and there was no more required of them for the saving of their lives, but to sprinkle a little of that incense upon the Altar in honour of the Idol, they would rather dye than do it; this glorious reward in heaven is called a reigning with Christ. *2 Tim. 2. 12. If we suffer, we shall reign with him.* First Martyrs, then Kings, Julian honoured all those who were slain in his battles, so doth the Lord Jesus; after the Saints Crucifixion follows their Coronation, *they shall reign.* The wicked first reign and then suffer; the godly first suffer, and then reign. The Saints shall have an happy reign, it shall be both peaceable and durable; who would not swim through blood to this Crown? who would not suffer joyfully? Christ saith, ἀγαλλιάσθαι, *be exceeding glad,* Vers. 12. The Greek word signifies to leap for joy *; Christians should have their spirits elevated and exhilarated, when they contemplate the weight of glory.

* *Gesticulationem sonat lætantis.* Erasmus.

12.

12. If you would be able to suffer, pray much, beg of God to cloath you with a spirit of zeal and magnanimity. *Phil. 1. 29. To you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.* It is a gift of God to be able to suffer, pray for this gift; do not think you can be able of your selves to lay down life and liberty for Christ; Peter was overconfident of himself. *John 13. 37. I will lay down my life for thy sake;* but Peter's strength undid him; Peter had habitual grace, but he wanted auxiliary grace; Christians need fresh gales from heaven; pray for the Spirit

ἐχαρίσθη.

Martyrs, spirit to animate you in your sufferings; as
 o their the fire hardens the Potters Vessel, which is at
 of them st weak and limber; so the fire of the Spi-
 nkle a it hardens men against sufferings; pray that
 honour od will make you like the Anvil, that you may
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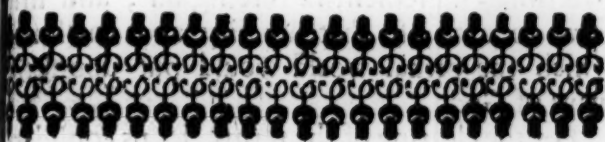
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1 John 5. 3.

His Commandments are not grievous.

CHAP. XXII.

27

(Containing an Appendix to the Beatitudes.)



YOU have seen what Christ calls
 for; *Poverty of spirit, Purity of heart, meekness, mercifulness, cheerfulness in suffering persecution, &c.* Now that none may
 hesitate, or be troubled at these
 commands of Christ, I thought good (as a clo-
 sure to the former Discourse) to take off the sur-
 mises and prejudices in mens spirits, by this
 sweet mollifying Scripture, *His Commandments*
are not grievous.

The

The censuring world objects against Religion that it is difficult and irksom. *Mal. 1. 13. Behold what a weariness is it!* Therefore the Lord that he may invite and encourage us to obedience, draws Religion in its fair colours, and represents it to us as beautiful and pleasant, in these words; *His Commandments are not grievous*: This may well be called a sweetning ingredient into Religion, and may serve to take off that asperity and harshness: which the carnal world would put upon the ways of God.

For the clearing of the terms, let us consider:

1. What is meant here by *Commandments*?

Ans. By this word ἐντολαί, *Commandments*, I understand *Gospel-precepts*; faith, repentance, self-denial, &c.

2. What is meant by *not grievous*?

The Greek word βαρεῖαι, signifies they are not tedious, or heavy to be born; there is a *Meiosis* in the words, *His commands are not grievous*; that is, they are easie, sweet, excellent.

Doctr.

Doctr. Hence observe, That *none of Gods commands are grievous*, when he calls us to be meek, merciful, pure in heart; these *Commandments are not grievous*. *Matth 11. 30. My burden is light*; the Greek word there for *burden*, φορτίον, signifies properly the ballast of a ship, which glides through the waves so swiftly and easily, as if the ship had no weight, or pressure in it. Christs *Commandments are like the ballast of a ship, useful, but not troublesome*, all his precepts are sweet and facil; therefore called *pleasantness*, *Prov. 3. 17.*

To

To illustrate and amplifie this, consider two things.

1. Why Christ layes commands upon his people.
2. That these commands are not grievous.

1. Why Christ lays commands upon his people, there are two Reasons.

1. In regard of *Christ*; it is sutable to his dignity and state; he is Lord Paramount, this name is written on his Thigh and Vesture, *King of Kings*, Rev. 19. 16. And shall not a King appoint Laws to his subjects? it is one of the *jura regalia*, the flowers of the Crown to enact Laws and Statutes; what is a King without his Laws? And shall not Christ (*by whom Kings reign.**) put forth his Royal Edicts by * Prov. 8. 15. which the world shall be governed?

2. In regard of the *Saints*; it is well for the people of God that they have Laws to binde and check the exorbitancies of their unruly hearts, how far would the Vine spread its luxuriant branches were it not pruned, and tyed? the heart would be ready to run wilde in sin, if it had not affliction to prune it, and the Laws of Christ to binde it; the precepts of Christ are called *ζυγος*, a yoke, Matth. 11. 30. The yoke is useful, it doth keep the Oxen in from stragling and running out; so the precepts of Christ as a yoke, do keep the godly from stragling into sinne; whither should we not run, into what damnable opinions and practises, did not Christs Lawes lay a check and restraint upon us?

us? *Blessed be God for precepts.* That is a blessed yoke which yokes our corruptions; we should run to hell were it not for this yoke. The Laws of Christ are a spiritual hedge, which keeps the people of God within the *pastures* of Ordinances; some that have broken this hedge, and have stragled, are now in the *Devils pound*. Thus we see what need the Saints have of the Royal Law.

2. The second thing I am to demonstrate, is, That Christs commands are not grievous; I confess they are grievous to the unregenerate man, to *mourn for sin*, to be *pure in heart*, to *suffer persecution for righteousness sake*, *Darius his sermon*, this is grievous to flesh and blood; therefore Christs commands are compared to *bands* and *cords*, Psal. 2. because carnal men look upon them so. Gods commands restrain men from their excels, and binde them to their good behaviour, therefore they hate these bonds, and instead of breaking off sinne, say, *Let us break their bands asunder, and cast away their cords from us*, Psal. 2. 3. A carnal man is like an untamed Heifer, which will not endure the yoke, but kicks and flings; or like a *wilde Bull in a net*, Isa. 51. 20. Thus to a person in the state of nature Christs commands are grievous.

Nay, to a childe of God, so far as corruption prevails, (for he is but in part regenerate) Christs Laws seem irksome; the flesh cries out it cannot pray or suffer; *the Law in the members* rebels against Christs Law; only the spiritual part prevails, and makes the flesh stoop to Christs injunctions. A regenerate person,

so far as he is regenerate, doth not count Gods Commandments grievous, they are not a *burden*, but a *delight*.

Divine commands are not grievous, if we consider them first *positively*, in these eight particulars.

1. A Christian *consents* to Gods commands, therefore they are not grievous. *Rom. 7. 16. I consent to the Law that it is good.* What is done with consent, is easie; if the Virgin give her consent, the Match goes on chearfully. A godly man in his judgement approves of Christs Laws *, and in his will consents to them, therefore they are not grievous; a wicked man is *under a force*, terrour of conscience hales him to duty; he is like a slave that is chained to the Gally, he must work whether he will or no, he is forced to pull the Rope, tug at the Oar; but a godly man is like a free subject, that consents to his Princes Laws, and obeys out of choise, as seeing the equity and rationality of them. Thus a gracious heart sees that beauty and equity in the commands of heaven, as draws forth consent, and this consent makes them that they are not grievous.

2. They are *Christs* commands, therefore not grievous. *Take my yoke*, Matth. 11. 29. Gospel commands are not the Laws of a *Tyrant*, but a *Saviour*. The husbands commands are not grievous to the wife, it is her ambition to obey; this is enough to animate and excite obedience, *Christs* commands. As *Peter* said in another sence, *Matth. 14. 28. Lord, if it be thou, bid me come unto thee upon the water.* So saith,

a gracious soul, *Lord*; if it be thou that wouldest have me mourn for sin, and breath after heart-purity; if it be thou (dear Saviour) that biddest me do these things, I will chearfully obey. *Thy commandments* are not grievous. A souldier at the word of his general makes a brave onser.

3.

3. Christians obey out of a principle of *love*, and then Gods commandments are not grievous. Therefore in Scripture *erving* and *loving* of God are put together, *Isa. 56. 6. The sons of the strangers thou joyest themselves to the Lord, to serve him, and to love the Name of the Lord, &c.* Nothing is grievous to him that loves; love lightens a burden; it adds wings to obedience; an heart that loves God counts nothing tedious, but its own dulness and slowness of motion; love makes sin heavy, and Christs burden light.

4.

4. A Christian is carried on *auxilio Spiritus*, by the *help of the Spirit*; and the Spirit makes every duty easie, *R m. 8. 26. The Spirit helpeth our infirmities.* The Spirit works in us the *το θέλει, & ποιείν*, *to be to will, and to do*, *Phil. 2.* When God enables to do what he commands, then *his commandments are not grievous*; if two carry a burden it is easie; the Spirit of God helps us to do duties, to bear burdens, it draws as it were in the yoke with us; If the Scrivener guides the childes hand, and helps it to frame its letter; now, it is not hard for the childe to write. If the Loadstone draw the iron, it is not hard for the iron to move: if the Spirit of God as a Divine Loadstone draw and move the heart, now, it is not hard to obey. When

the

the bird hath wings given it; it can fly. Though the soul of it self be unable to do that which is good, yet having two wings given it, (like that woman in the *Revelation* *) the wing of faith, and the wing of the Spirit, now it flies swiftly in obedience, *Ez. k. 11. 1. The Spirit did lift me up* The heart is heavenly in prayer, when the Spirit lifts it up. The sails of a Mill cannot move of themselves, but when the winde blowes, then they turn round; when a gale of the Spirit blowes upon the soul. Now the sails of the affections move swiftly in duty.

* *Rev. 12. 24.*

5.

5. All Christs commands are *beneficial*, therefore not grievous, *Dent. 10. 12, 13. And now O Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to love him, to keep his Statutes which I command thee this day for thy good.* Christs commands carrie meat in the mouth of them, and then surely they are not grievous, salvation runs along in every precept. To obey Christs Laws, is not so much of *duty*, as our *priviledge*; all Christs commands centre in blessedness. Physick is in it self very unpleasant, yet because it tends to health, no man refuseth it; Divine Precepts are to the fleshy part irksome, yet, having such excellent operation as to make us both holy and happy, they are not to be accounted grievous; the Apprentice is content to go through hard service, because it makes way for his freedome; The Schollar willingly wrestles with the knotty difficulties of Arts and Sciences, because they serve both to enoble and advance him. How cheerfully doth a beliver obey

G g

those

those Laws which reveal Christs love! That suffering is not grievous which leads to a Crown. This made Saint Paul say, *I take pleasure in infirmities, in persecutions*, 2 Cor. 12. 10.

* *Omnia que
præstari jubet
Christus, non
onerant nos, sed
ornant. Salv.*

6. 'Tis *honourable* to be under Christs commands; therefore they are not grievous. The precepts of Christ do not *burden* us, but *adorn* us*. 'Tis an honour to be employed in Christs service. How chearfully did the Rowers row the Barge that carried *Cæsar*; the honour makes the precept easie; a Crown of gold is in it self heavy, but the honour of the Crown makes it light and easie to be worn. I may say of every command of Christ, as Solomon speaks of wisdom, *Prov. 4. 9. She shall give to thine head an ornament of grace; a Crown of glory shall she deliver to thee.* 'Tis honourable working at Court. The honour of Christs yolk makes it easie and eligible.

* *utrum onus
appellandum
quod lætitia
fertur. Cicero.*

7. Christs commands are sweetned with joy, and then they are not grievous. *Cicero* questions whether that can properly be called a burden which is carried with joy and pleasure*? When the wheels of a Chariot are oyled, they run swiftly; when God pours in the oyl of gladness, how fast doth the soul run in the wayes of his Commandements! Joy strengthens for duty. *Nehemiah 8. 10. The joy of the Lord is your strength*; and the more strength, the less weariness; God sometimes drops down comfort, and then a Christian can run in the yolk.

8. Gospel commands are *finite*, therefore not grievous. Christ will not alwayes be lay-
ing

ing his commands upon us ; Christ will shortly take off the yoke from our neck, and set a Crown upon our head. There is time coming when we shall not only be free from our *sinnes*, but our *duties* too ; prayer and fasting are irksome to the flesh ; in heaven there will be no need of prayer or repentance ; duties shall cease there : indeed in heaven the Saints shall love God, but love is no burden ; God will shine forth in his beauty, and to fall in love with beauty is not grievous. In heaven the Saints shall praise God, but their praising of him shall be so sweetned with delight, that it will not be a duty any more, but part of their reward. 'Tis the Angels heaven to praise God ; This then makes Christs commands not grievous, though they are spiritual, yet temporary, 'tis but a while, and duties shall be no more. The Saints shall not so much be under *commands* as embraces ; wait but a while, and you shall put off your armour, and end your weary marches ; thus we have seen that Christs commands considered in themselves, are not grievous.

2. Let us consider Christs commands comparatively, and we shall see they are not grievous ; let us make a four-fold comparifon. Compare Gospel-commands.

2. *Comparatively.*

1. With the severity of the Moral Law.
2. With the Commands of sin.
3. With the torments of the damned.
4. With the glory of heaven.

1. Compar.

1. Christs commands in the Gospel are not grievous, compared with the severity of the Moral Law. The Moral Law was such a burden, as neither we nor our fathers could bear, *Gal. 3.*

10. *Cursed is every one that continueth not in all things which are written in the Book of the Law to do them.* Impossible it is, that any Christian should come up to the strictness of this. The golden Mandates of the Gospel comparatively are easie. For,

1.

1. In the Gospel, if there be a desire to keep Gods commandments, it is accepted, *Nehem. 1.*

11, 2 *Cor. 8. 12.* *If there be first a willing mind, it is accepted.* Though a man had had never so good a mind to have fulfilled the Moral Law, it would not have been accepted, he must *de facto* have obeyed, *Gal. 3. 12.* But in the Gospel, God crowns the desire. If a Christian saith in humility, Lord, I desire to obey thee, I would be more holy *; this desire springing from love, passeth for currant.

* *Ila. 26. 8.*

2. In the Gospel a Surety is admitted in the Court. The Law would not admit of a Surety, it required personal obedience; but now, God doth so far indulge us, that what we cannot of our selves do, we may do by a Proxy. Christ is called *the surety of a better Testament*, *Heb. 7. 22.* We cannot walk so exactly; we tread awry, and fall short in every thing; but God looks upon us in our Surety; and Christ *having fulfilled all righteousness* *, it is all one as if we had fulfilled the Law in our own persons.

* *Matth. 3. 15.*

3. The Law did command and threaten, but gave no strength to perform; it did Egyptianize,

gyptianize, requiring the full tale of Brick, but gave no Straw. But now God with his commands gives power; Gospel-precepts are sweetned with promises. God commands, *Ezek. 18. 38. Make you a new heart.* Lord, may the soul say, I make a new heart? I can as well make a new world. But see *Ezek. 36. 26. A new heart also will I give you.* God commands us to cleanse our selves. *Isaiab 1. 16. Wash you, make you clean.* Lord, where should I have power to cleanse my self? *Who can bring a clean thing out of an unclean?* *Job 14. 4.* See the Precept turned into a Promise, *Ezek. 36. 25. From all your filthiness, and from your Idols, will I cleanse you.* If when the childe cannot go, the father takes it by the hand, and leads it, now it is not hard for the childe to go; when we cannot go, God takes us by the hand, *Hos. 11. 3. I taught Ephraim also to go, taking them by their arms.*

4. In the Gospel God winks at infirmities where the heart is right. The Law called for perfect obedience; it was death to have shot but an hairs bredth short of the mark; it were sad if the same rigor should continue upon us: Wo to the holiest man that lives; (saith *Austin*) if God comes to weigh him in the ballance of his justice. 'Tis with our best duties as with gold; put the gold in the fire, and you will see dross come out; what drossiness in our holy things? but in the Gospel though God will not endure *baltings*, yet he will pass by *failings*. Thus Christs commands in the Gospel are not grievous, compared with the severity of the Moral Law.

2. Compar.

* *Onera unus-
quisque portat,
sua peccata
sunt.* Aug.

2. Christs commands are not grievous, compared with the commands of sin. Sin layes an heavy yoa upon men. Sin is compared to a * *Talent of lead*, Zach. 5. 7. to shew the weightiness of it. The commands of sin are burdensome; let a man be under the power and rage of any lust, (whether it be covetousness or ambition) how doth he tire and excruciate himself! what hazards doth he run even to the endangering of his health, and soul, that he may satisfie his lust! *Jer. 9. 5. They weary themselves to commit iniquity.* And are not Christs precepts

* *Δυσκολώ-
τερον ἢ κακία
τῆς ἀρετῆς.* Chrys.
easie and sweet in comparison of sins austere and inexorable commands? Therefore *Chrysostome* saith well, That Virtue is easier than Vice *.

* Mich. 2. 1.

Temperance is less burdensome than Drunkenness; Doing justice is less burdensome than violence. There's more difficulty and perplexity in the contrivement *, and pursuit of wicked ends, than in obeying the sweet and gentle precepts of Christ. Hence it is, that a wicked man is said to travel with *iniquity*. *Psal. 7. 14.* To shew what anxious pain and trouble he hath in bringing about his wickedness. What tedious and hazardous journeys did *Antiochus Epiphanes* take in persecuting the people of the *Jews*? Many have gone with more pain to hell than others have to heaven.

3. Compar.

3. Christs commands are not grievous, compared with the grievous torments of the damned. The rich man cries out, *I am tormented in this flame*, Luke 16. 24. Hell fire is so unconceivably torturing, that the wicked know not either how to bear it, or to avoid it. The torment of the damned may be compared to a yoa,
and

and it differs from other yokes; usually the yoke is laid but upon the neck of the beast; but the hell-yoke is laid upon every part of the sinner; his eyes shall behold nothing but bloody Tragedies, his ears shall hear the groans and shrieks of blaspheming spirits. He shall suffer in every member of his body and faculty of his soul; and this agony though violent, yet *perpetual*; The yoke of the damned shall never be taken off.

— *Vestigia nulla retrorsum* —

Sinners might break the *golden chain* of Gods commands, but they cannot break the iron Chain of his punishments*. 'Tis as impossible for them to file this chain, as to scale heaven.

* *Vincula insoluta manens.*
Bern.

And are not Gospel commands *easy* in comparison of hell-torments? what doth Christ command? he bids you repent; is it not better to weep for sin, than bleed for it? Christ bids you pray in your families and closets; is not *praying* better than *roaring*? he bids you sanctifie the Sabbath; is it not better to keep an holy rest to the Lord, than to be for ever without rest? Hell is a restless place; there is no intermission of torment for one minute of an hour. I appeal to the consciences of men. Are not Christs commands sweet and facil in comparison of the insupportable pains of reprobates? is not obeying better than damning? are not the *cords of love* better than the chains of darkness?

7. Comparis.

4. Gospel-commands are not grievous, compared with the glory of heaven. What an infinite disproportion is there between service and reward? What are all the Saints labours, and travels in Religion, compared with the crown of recompence? *The weight of glory makes duty light.*

Use 1.

Inform.

Use 1. Behold here an encouraging argument to Religion, how may this make us in love with the wayes of God! *His commandments are not grievous*; believers are not now under the thundring curses of the Law, no nor the ceremonies of it, which were both *numerous* and *burdensome*; the wayes of God are equal, his statutes eligible; he bids us *mourn*, that we may be comforted. He bids us be *poor in spirit*, that he may settle a *Kingdom* upon us; God is no hard Master, *His commandments are not grievous.* O

* Vsal. 119 3.

Christian, serve God out of choise*. Think of the joy, the honour, the reward of godliness; never more grudge God your service; whatever he doth *precepte*, let your hearts *subscribe*.

Use 2.

Reproo.

Use 2. It reproves them that refuse to obey these sweet and gentle commands of Christ, *Psa.*

81. 11. Israel said none of me. We may cry out with *Austin*, the generality of men choose rather to put their neck in the Divels yোক, than to submit to the sweet and easie yोक of Christ*.

* *Plurimi durissimum peccati jugum volunt ferre, & duce jugum Christi volunt suis humeris imponere.*
Aug.

What should be the reason that when Gods *commandments are not grievous*, his wayes are *pleasantness*, his service *PERFECT FREEDOME*, yet that men should not vail to Christs Scepter, nor stoop to his Lawes? Surely, the cause may be

1. That

1. That inbred hatred which is naturally in mens hearts against Christ. Sinners are called *ῥεοσυεῖς* *God-haters*, Rom. 1. 30. Sin begets not only a dislike of the wayes of God, but hatred; and from disaffection flows disloyalty, *Luke 19. 14. His Citizens hated him, and sent a message after him, saying, we will not have this man to reign over us.*

2. Besides this inbred hatred against Christ, the Diavel labours to blow the coals, and encrease this odium and antipathy. He raiseth an evil report upon Religion, as those Spies did on *Canaan*, Numb. 13. 32. *They brought up an evil report of the Land.* Satan is implacably malicious; and as he sometimes accuseth us to God, so he accuseth God to us, and saith, he is an *hard Master*, and his commandments are *grievous*; 'tis the Divels design to do as the sons of *Eli*, who made the offering of God to be abhorred, *1 Sam. 2. 17.* If there be an hatred and prejudice in the heart against Religion, *an enemy hath donethis* *. The Diavel raiseth in the hearts * *Matth. 13.* of men a twofold prejudice against Christ and *38.* his wayes.

1. The paucity of them that embrace Religion. The way of Christ is but a path-way, *Psal. 119. 35.* Whereas the way of pleasure and vanity is the road-way; many ignorantly conclude, That must needs be the best way which most go.

Answ. 1. There are but few that are saved, and will not you be saved because so few are saved? A man doth not argue thus in other things, There are but few rich, Therefore I will not be rich; nay, therefore he the rather strives

strives to be rich. Why should not we argue thus wisely about our souls? There are but few that go to heaven, therefore we will labour the more to be of the number of that few.

Ans. 2. What a weak argument is this, There are but few that embrace Religion, therefore *you* will not? Those things which are more excellent, are more rare: There are but few Pearls and Diamonds, in *Rome* few Senators; the fewness of them that embrace Religion, argues the way of Religion excellent.

— *Non cuius contingit adire Corinthum.* —

Ans. 3. We are warned not to sail with the multitude, *Exod.* 23. 2. Most fish goes to the Divels net.

2 *Prejudice.* 2. The wayes of Religion are rendred deformed and unlovely by the scandals of Professors.

Ans. I acknowledge the lustre of Religion hath been much eclipsed and sullied by the scandals of men; this is an age of scandals; many have made the pretence of Religion a Key to open the door to all ungodliness; never was Gods name more taken in-vain; this is that our Saviour hath fore-told, *Matth.* 18. 7. *It must needs be that offences come.* But to take off this prejudice: Consider, 1. Scandals are not from Religion, but for want of Religion. 2. Religion is not the worse, though some abuse it. To dislike Religion because some of the Professors of it are scandalous, is as if one should say, Because the servant is dishonest, therefore he will not have a good opinion of his Master. Is Christ the

Is Christ the less glorious because some that wear his livery are scandalous? Is Religion the worse because some of her followers are bad? Is wine the worse because some are intemperate? Shall a woman dislike chastity, because some of her neighbours are unchaste? Let us argue soberly; *judge not according to the appearance, but judge righteous judgement*, John 7. 24.

3. God sometimes permits scandals to fall out in the Church out of a design.

1. As a just judgment upon Hypocrites; these squint-eyed devotionists who serve God for their own ends, the Lord in *justice* suffers them to fall into horrid debauched practices that he may lay open their baseness to the world, and that all may see they were but py-bald Christians, painted Divels. Judas, first a slye Hypocrite, afterwards a visible Traitor.

2. Scandals are for hardning of the profane; some desperate sinners who would never give God a good word, they would not be won by Religion, they shall be wounded by it. God lets scandals be to be a break-neck to men, and to ingulph them more in sin. Jesus Christ (*God blessed for ever*) is to some *Rock of offense*, Rom. 9. 33. His blood which is to some *balm*, is to others *poysen*; if the beauty of Religion doth not allure, the scandals of some of its followers shall precipitate men to hell.

3. Scandals in the Church are for the caution of the godly; the Lord would have his people walk tremblingly, *Rom. 11. 20. be not high-minded, but fear*. When Cedars fall, let the bruised reed tremble; the scandals of Professors are

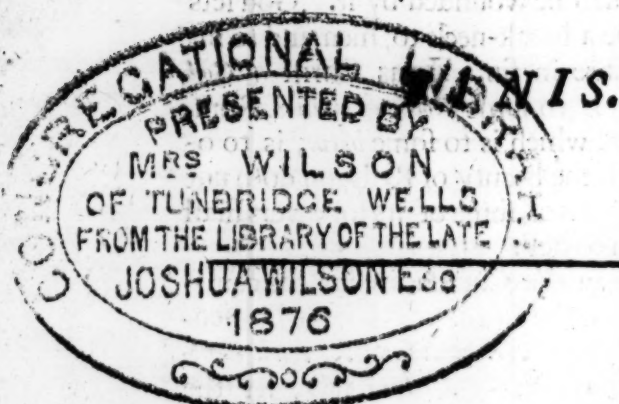
are not to *discourage* us, but to warn us; let us tread more warily; the scandals of others are Sea-marks for the Saints to avoid: and let all this serve to take off these prejudices from Religion; though Satan may endeavour by false disguises to render the Gospel odious, yet there is a beauty and a glory in it; Gods *commands* are not grievous.

Use 3.
Exhort.

Deus at exoneret.

Psal. 19.11. way of duty*, and heaven at the end.

Use 3. Let me perswade all men cordially to embrace the wayes of God; his *commands* are not grievous. God never burdens us, but that he may unburden us of our sins; His *commands* are our *priviledges*; there's joy in the




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